

# The Catholic Educational Review

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## METHODS OF TEACHING RELIGION<sup>1</sup>

Our Catholic teachers may not be as familiar as the clergy with an important article entitled "The Unification of Catechetical Instruction," contributed to *The Ecclesiastical Review* for March by the Rev. Roderick MacEachen. The article bears an editorial note stating that it has been examined and approved by competent authority in Rome. It brings the message that catechetical instruction is to be reformed throughout the Catholic world. Pope Benedict XV is about to resume the work of the Vatican Council in behalf of a universal catechism. The preliminary work has in fact already begun. Father MacEachen says: "Copies of all the different catechisms have been sent to Rome by the Bishops of the world. Those that are written in strange languages are now being translated into one of the familiar tongues. These catechisms will be used as directive matter in the compilation of the new text."

The proposed doctrinal unification will be a kind of codification. It will do for Christian Doctrine what the new code has done so admirably for Canon Law. It will be in reality a codification of Christian Doctrine. Without doubt there are many real advantages to come from an official and universal text for catechetical instruction; from one that will be theologically accurate and pedagogically well constructed, and it is safe to say that in no part of the Christian world will the benefits be more evident than in our country, for with us in recent years could easily be seen the best reasons for such a common text, conformable at once to the language of the country and that of the child of foreign parentage.

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<sup>1</sup> Paper read by Rev. P. J. McCormick, at the Annual Convention of the Catholic Educational Association, San Francisco, Cal.

The new catechism will not appear, however, until many serious difficulties are overcome, and it will have its own peculiar disadvantages. No one understands these better than Pope Benedict himself, for as Father MacEachen says: "He has studied the question from every side. He has pondered over the needs of his spiritual children in all parts of the world. His plans embrace the wise solution of the problem with all its obstacles. He will carry out a project that is far greater than the issuance of a Little Catechism for the universal church. He will establish a unified system of religious teaching that will be universal. He will institute a unification of Christian Doctrines that will be all-comprehensive."

Some phases of the plan for this stupendous work are outlined. Three theologians are to be selected to draft the texts; a commission will also be appointed for the compilation of the final version, and this latter will be submitted to the Bishops of the world for their examination and to elicit their suggestions. It is clear, of course, that such a comprehensive work can only be forecasted at present in a very general way. It will require years to bring the project to completion—in that time many important modifications may be made. Meanwhile Christian Doctrine must be taught and with the best means at hand. The prospect of the new and official catechism is encouraging but it does not offer any present solution of our many difficulties. Even when it does appear, great a blessing as it will be, when we shall have a trustworthy text from the doctrinal viewpoint, and at the same time one pedagogically sound, all of our problems will not have been solved. The new catechism itself will have to be taught. It will not work automatically. If it is to be a finer instrument than any we have since used, it will demand greater skill from the teacher. For present and future needs, consequently, it is still quite pertinent to examine the matter of our methods of teaching religion.

The success of a method depends for the most part upon the efficiency of the teacher. In a paper on methods of teaching religion it is not out of place, we believe, to remark at the outset, that in our program for improvement in teaching religion the first consideration should be the status of the

teacher. Our Catholic teachers must be trained to teach religion. If we demand that the normal school or novitiate train and equip them with pedagogical skill, give them not only a knowledge of methods but a course of training in them so that when they appear in the schools they command a method for every subject they teach, we can make no exception to the detriment of religion. Catholic teachers should have their special method for this subject before all others, and they should be grounded in the principles on which their special method rests. One who is familiar with the present condition of our teaching of religion can scarcely refrain from making such an observation as this, trite as it may appear, for all improvement in methods is conditioned by improvement in the teacher's training. And we venture the assertion that not even Pope Benedict's Catechism will succeed unless the teachers are trained properly to use it. The catechetical method, all know, is not a new one but on the contrary about the most venerable we have. It antedates Christianity. In the earliest Christian schools it was so much used that it gave its name both to teacher and school. Our teachers have been familiar with it from childhood. By it they were themselves taught. It has in short been the most commonly used method in our schools and our successes and failures have been very much bound up with it. According to present indications it is destined to be more extensively used in the future. Now, the catechetical method is but one kind of method. By its nature, simple and flexible, it is adaptable to use in the teaching of many subjects. Years ago most of the subjects of the curriculum were taught by a catechetical method. There were catechisms of history, geography and physiology. This method encouraged the briefest kind of presentation of a subject in book form and for that reason perhaps as much as any other was it so widely used. It depended for its success, like any other method, on the skill and ability of the teacher. Before going further may we not inquire—Why has it been discarded as a method for most of our present-day subjects? Was it merely because the method was old? Or, was it because this simple and ready weapon for teaching had too many shortcomings to make it any longer available? Long usage would

not banish it from the schools, rather would it tend to keep it there, for the schools are notoriously conservative. It was the abuse of it, we are constrained to believe, and the neglect of its primary principles, which forced the catechetical method into the background and into the disrepute with which it is commonly held.

In this paper on the methods of teaching religion, it would be impossible, even if it were desirable, to treat of all the methods with which the subject might be taught. It may, therefore, be best to concentrate attention on our most common method, the catechetical, to view it in conjunction with its necessary auxiliary methods and to examine the principles on which it rests and depends for successful operation.

For successful use the catechetical method must have its auxiliaries. In itself it does not furnish even the bare necessities or essentials in method. Without the supplementary methods it results in verbal memorizing and the appearance rather than the reality of learning. With that sort of result no doubt many are familiar. What ridiculous answers have we not heard in catechetical recitations; what ludicrous distortions of the words of the text in the answers of the children, and what innumerable instances have we not known of the failures in study when question and answer work had characterized the course in Christian Doctrine! This could not be possible if the lesson had been properly taught, if the teacher had done what the catechetical method required him to do for his pupils.

We have said that this method does not supply even the barest essentials for teaching; it requires auxiliary methods and furthermore it rests upon and depends upon certain primary principles for successful teaching. The latter principles are not peculiar to the catechetical method: they are the basic principles of all method and must be respected if any subject is to be successfully taught.

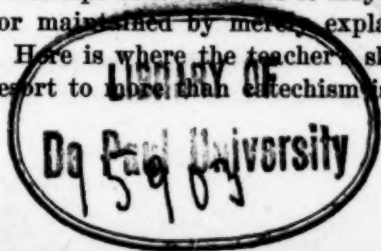
A glance at a typical lesson in one of our current catechisms will enforce this view. It contains the substance of the lesson in the form of question and answer. But where is the preparation of the material for presentation to the child's mind? Where is the exposition of it? Where the necessary illustra-



tion and correlation with the child's mental content? Yet all of these and more must be attended to before the child may know the answer to the question. Hence the necessity for the auxiliary methods and devices that the teacher must draw upon if his work is to be effective. What these auxiliary methods are, and what their use, will perhaps better appear if we examine some of the principles of method referred to above and on which the catechist must depend if he uses the traditional method.

Father MacEachen quotes Pope Benedict as saying that truths memorized by children without understanding are of little or no value to them. "The truths," he says, "should be regulated according to the capacity of the child." Here is an excellent reference to one of the fundamental principles of method, viz., adaptation or adjustment, the regulating of the truths to the capacity of the learner. Unless the thoughts to be perceived be so adjusted to the child's intelligence, and in language suitable to his needs, the first step in the way of acquiring knowledge is not to be accomplished. While this adjustment may be in a certain measure realized for the children of a grade or a given age in a text-book, it is the teacher's office to see that it is realized for all the children in his care. In the first place then we note the principle of adaptation or adjustment, and with it call attention to what the teacher has to do if he uses a catechism in order to supply what the catechetical method does not give him. He must make the approach to the thought and present it in language suitable to present needs.

The second principle to be noted is that of interest—the fundamental nature of which none will question. It is like stating a platitude to say now-a-days that for successful teaching interest must be aroused and sustained. By it are conditioned the quality of attention and the character of the impression given the child's mind. But how is it aroused and maintained? By the mere reading or proposing of a question as in the catechism? Perhaps in a rare case it may be. But will it be increased or maintained by mere explaining or offering the answer? Here is where the teacher's skill is invoked, and here his resort to more than catechism is impera-



tive. Interest may begin with a question: it may also cease with an answer. It is the teacher's place to see that it is thoroughly aroused with the question and sustained sufficiently long for the learning of the subject at issue. It may be a long time in the process of teaching before the answer can be safely given. To give it too soon may be to defeat his purpose, to kill interest, and shut off further mental activity.

The center of interest is usually a problem, a question, a difficulty. The question in the catechism, either in the words of the text, or as framed by the teacher, may be able to arouse interest: the answer in many cases should be withheld or suspended, so to speak, until the teacher has done his work of presentation, until all the material necessary for grasping and understanding the subject has been handled. This may call for an expository method, for the use of observation, or for further interrogation in order to learn if the child mind is ready and prepared for the new material. Not until then should the answer be given.

It sometimes happens that the answer in the catechism is a definition, an accurate theological statement clearly setting forth an article of faith or a point in doctrine. It is the final word on the question at issue. Now from its very nature such a statement should not be the first thing given a child. His mind is not, as a rule, ready for it. He should be led up to it gradually so as to appreciate its worth when finally he gets it. The definition is, as a rule, the last thing arrived at in any subject. Much has been known, for example, about electricity and aviation before the nature of the forces and the laws involved were set forth in a satisfactory definition. When the definition comes, we have the last word on the subject. It is not good pedagogy to give the child first what tends to close the case for him, and this precisely is done if the definitive statement, the sharp and precise definition is the first and chief thing he has to learn. After that the best avenues of interest are closed. There may be many things he can learn in connection with the definition, but the idea he has perceived from it is bare and naked as compared with the rich and living thought material which could have been built up if the final step had been a little delayed. To arouse interest, and

to sustain it, the teacher needs more than the question and answer of the catechism.

In the third place, as a fundamental requisite, the method used, whatever it be, whether catechetical or other kind, must provide for assimilation. It is not enough that the matter be adapted to the child's capacity, that his interest be awakened: the new material must become his own. The teacher who has maintained interest will have gone far towards promoting assimilation. This remains yet to be secured if the child's knowledge is to be real, rather than apparent, a knowledge with understanding rather than the rendition of words and phrases. It is not a memory feat but a thought process. For it again much more than the catechetical method in itself is demanded. What faculty, power, sense may not need to be appealed to in order to make the child think and perceive the point at issue? Just as in the case of interest the teacher's skill in explanation, demonstration, exposition may here be demanded to accomplish his task. Not until the matter is assimilated and made the pupil's own is the teacher to be satisfied.

Finally we may refer to another basic principle in method, the complement of those mentioned above, viz., expression. So far the teacher has been concerned with the exposition or presentation of the lesson, with raising the problem and enabling the pupil to have the material and the method for his study. It is to be assumed now that the pupil undertakes to study, to learn what has been placed before him, or to overcome the difficulty with which he has been confronted. Of course our work in religion is not to be different from that in other subjects; the pupils must have their share of the work to do. Obviously it is not a teacher's task alone. There must follow, consequently, some kind of response from the pupil. In the exercise of expression this is provided. The catechetical method, or any other kind of method, must make room for it.

The recitation has always provided for some sort of expression. Without it the teacher would be unable to know whether the child had studied at all. Now the danger encountered with the catechetical method alone is that the child's expression may be too scanty. If his knowledge consists only

of a remembrance of the words of the text; if he cannot add to or take from what the book says; if he cannot find other words, his own, for example, he has not grasped the thought nor assimilated it, he has no personal control of the subject. If this were harmful in the other subjects, what shall we say of that which is to be the saving knowledge of his life? If he cannot give a reason for the faith that is in him, if he has not an intelligent appreciation of the things so long and carefully taught what hopes are to be held out for his later remembrance and use of his religious learning? One of the most common criticisms and one of the most just of our teaching in the past has been that we have attended too much to giving the pupil information or knowledge and too little to requiring that he give back or make return for what he receives. The pupil's mind has been regarded as the receptacle, the storehouse, for learning. Today while we do not give him less we expect that he will return more. His mind is no longer regarded as the storage in which treasures of wisdom are packed away for use in some remote future; but rather is it regarded as the storage battery, or powerhouse, whose forces and energy are at his immediate disposal and service.

Our recitation in religion should, therefore, require the pupil to express what he has learned. From the fund of knowledge which the teacher supplies in addition to the text, from the body of thought which has been built up something must come from the pupil. What other indication have we that a pupil knows or understands what he has studied?

Apart, however, from this reason that expression is a necessary element in the recitation to indicate the character of the child's work, the exercise of expression is of the greatest advantage to the pupil in the process of study. The effort to express what he thinks he knows will show him perhaps the limitation of his knowledge and the very effort will assist his study. It should be observed that our idea of expression is not merely oral expression. It might very well be, and more frequently than at present, written expression. The task of putting in writing what one has studied is an excellent means of promoting accuracy and of making definite what through oral rendition might still be uncertain and insecure.

As a wholesome means of study it is undoubtedly to be encouraged with our choicest and richest subject, religion.

From another point of view expression is also recommended, and that is the psychological. It may truly be regarded as the completion of the mental process involved in study. "No impression without corresponding expression has become an axiom in physiology and psychology," says Betts in "Mind and Its Education" (p. 246). Inner life implies self-expression in external activities. The stream of impressions pouring in upon us hourly from our environments must have means of expression if development is to follow. "Nor are we to think," continues the same author, "that cultivation of expression results in better power of expression alone, or that lack of cultivation results only in decreased power of expression. There is also a distinct mental value in expression. An idea always assumes new clearness and wider relations when it is expressed. Michael Angelo making his plans for the great cathedral, found his first concept of the structure expanding and growing more beautiful as he developed his plans. The sculptor beginning to model the statue after the image which he has in his mind, finds the image growing and becoming more expressive and beautiful as the clay is moulded and formed. The writer finds the scope and worth of his book growing as he proceeds with the writing. The student beginning doubtfully on his construction in geometry finds the truth growing clearer as he proceeds. The child with a dim and hazy notion of the meaning of the story in history or literature discovers that the meaning grows clear as he himself works out its expression in speech, in the handicrafts or in dramatic representation. So we may apply the test to any realm of thought whatever, and the law holds good: It is not in its apprehension but in its expression that a truth finally becomes assimilated to the body of usable knowledge" (op. cit. 250).

Happily for us our subject lends itself to the highest and noblest form of expression. It sees its final issue in life itself. Not in knowing but in living does it terminate. Religion is not an affair of the intellect alone, but of the whole man. It demands knowing, willing, feeling—living. And expression in this sense is conduct, life itself. The teacher consequently



who would successfully deal with this subject, which from a pedagogical standpoint alone is the richest in the whole range of studies, must first of all be adequately trained for the sublime office. That we repeat is the necessary and indispensable condition for effective teaching. Nothing can replace it. The method he employs, furthermore must be fundamentally sound, established on admitted principles of psychology, and conformable to the requirements of the subject which he treats. Surely he is not to be constrained or hampered by the use of any one method which in itself is not adequate to the tasks of his situation. Rather is he to be the most eager and anxious to use the best in method and procedure which modern study and research have placed at his disposal. The catechetical method, which we have used as our example throughout this paper, will place no undue limitations upon him. Looking back to his Master, who taught the humble and the great, the unlettered and the learned, who spoke in parable and story, in proverb and similitude, who not only questioned his disciples, but as the Gospel frequently says "answering spoke unto them" the teacher of religion will find his inspiration. From Him he has received the content of the new teaching from Him too he will receive the fulness of method, for the science of pedagogy does not contain and never will a sound principle of method that will not be found already embodied in the method of teaching employed by Christ and His holy Church.

PATRICK J. McCORMICK.

## THE ANCREN RIWLE<sup>1</sup>

(Continued)

From the earliest period a sharp distinction was made among the different classes of those who professed religion. In the introductory chapter of the "Rule of St. Benedict" we find the following classification:

1. *Cenobites or Mynstermonna*.—Those who live in a monastery under a rule or an abbot.

2. *Anchorites or Ancrena*.—Hermits; that is settlers in the wilds. They first spend a probation period in the monastery, then retire to a penitential life in solitude or the wilderness.

3. *Sarabaites or Sylfdemena*.—Self-appointed and a most baneful kind of monk, tried by no rule nor by the experience of a master. Live in groups of two or three, or even singly.

4. *Landlopers or Widscriþul*.—Wandering monks, even more reprehensible than the third class. They roam about all their lives, staying in different cells three or four days at a time.

In the English versions of the rule for women we find the same distinctions made in regard to Sisters. A thirteenth century edition states there are—

1. *Mynece*.—Nuns living in a monastery under the direction of an abbess.

2. *Ancre*.—A recluse.

3. Self-appointed nuns.

4. Wandering nuns, who are declared altogether evil.

Since the subject of our study has to do with the second class, it may be useful to say a word as to the meaning of the terms *ancre* or recluse and *riwle*. The latter is an example of the "linguistic innovations," resulting from French influence. It took the place of the Old English word *regol*, which was derived from the Latin *regula*, a Benedictine term. The *ancre*, called in Latin *inclusa*, was a nun who, having been trained first in a convent, led a penitential life in solitude quite apart from a nunnery. Thus we are told that the ancesses for whom

<sup>1</sup> A dissertation by Sr. Mary Raymond, O.S.D., B.A., Caldwell, N. J. Submitted to the Sisters' College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

the *Riwe* was composed were "three simple English girls" of the thirteenth century whose very names remain unknown, though at the time of their renunciation of the world they were much spoken of among our ancestors. The author suggests this when he says: "There is much talk of you, how gentle women you are; for your goodness and nobleness of mind beloved by many; and sisters of one father and one mother; having in the bloom of your youth forsaken all the pleasures of the world."<sup>1</sup> In another place he plays on the words *ancre* and *anchor*, saying the former, a recluse, is anchored to the Church as an anchor to a ship. By her prayers and self-sacrifice she should uphold the Universal Church, which is called a ship, against the waves of adversity, the devil's storms, which are temptations. From the very beginning, this idea of not living for self alone, but for the salvation of others, was firmly impressed on the mind of a recluse. Strange as it may seem in these days, the rigidly secluded life of the fathers and hermits of the desert found followers and imitators in England up to the very eve of the Reformation. They were much more numerous than is generally supposed. Very many of the greater monasteries had their hermits or anchores, and, curiously enough, they were also to be found in the towns and cities, whilst even a few villages are known to have had an anchoress or anchoress living within the narrow confines of a room or two, built against the church wall. The mention of these recluses in medieval wills proves sufficiently that their mode of life was deeply appreciated and approved of by our forefathers. Since their liberty was so restricted, they necessarily had servants to attend them. Our three anchoresses, in particular, had their maidens or lay sisters, who acted in the capacity of domestics, and were likewise trained to a certain rigid discipline, as we learn from the eighth book of the *Riwe*. Therein we read that when an anchoress had not her food at hand two women were to be employed, one of whom, plain and of a sufficient age, was to go abroad when necessary; the other was always to remain at home near her mistress. Many directions are given as to the conduct of the former. She was to go out singing her prayers and to hold no conversation with man

<sup>1</sup> "Ancren Riwe," King's Classics, p. 145.

or woman, nor to tarry unnecessarily on the road by standing or sitting. There is a strict injunction that she is to go nowhere else than to the place to which her mistress sends her, and she must not eat nor drink abroad. The two women who thus act in the capacity of lay or outdoor sisters are to be "obedient to their dame in all things, sin alone excepted."<sup>2</sup> They must possess nothing nor give anything away without her permission. On the other hand, the mistress is earnestly enjoined to look carefully and lovingly after the spiritual and temporal needs of her maidens. "Be liberal to them, though ye be the more strict and severe to yourselves."<sup>3</sup> . . . One sentence taken from the prayer said by the lay sisters for their superior will demonstrate what a beautiful bond of charity it was which linked their lives in a common sacrifice: "May the Father, Son, and Holy Ghost, one God Almighty, give our mistress His grace, always more and more, and grant to her and us both to have a good ending."<sup>4</sup> . . . Again: "If any strife ariseth between the women, let the anchoress cause them to make obeisance to each other, kneeling to the earth, and the one to raise up the other."<sup>5</sup> . . . They are assured that two things are most pleasing to God and equally hateful to the fiend, namely, peace and concord. The author compares the sisters to a tower which is held firmly together by lime, which typifies charity. When that becomes loose or the bond of charity slackens, then quickly both beauty and strength disappear, and the sisters readily fall a victim to their common enemy, the devil.

The author very quaintly explains why seclusion is necessary for religious. He says: "Men fence round with thorns young trees, lest beasts should know them while they are tender. Ye are young trees planted in God's orchard. Thorns are hardships, . . . and it is necessary for you that ye be fenced round with them, that the beast of hell, when he comes sneaking towards you to bite you, may hurt himself with the hardness, and slink away from you."<sup>6</sup> He also tells them they

<sup>2</sup> "Ancren Riwe," King's Classics, p. 320.

<sup>3</sup> Ibid, Camden Pub., p. 431.

<sup>4</sup> Ibid, Camden Pub., p. 429.

<sup>5</sup> "Ancren Riwe," King's Classics, p. 322.

<sup>6</sup> "Ancren Riwe," Cam. Pub., p. 381.

cannot flee from the bad without also fleeing from the good, citing St. John the Baptist as an example of the fruits to be derived from solitude.

The old Service Books<sup>7</sup> preserved in the British Museum give a very interesting account of the ceremony of enclosure. No one was to be enclosed without the sanction of the Bishop, who was to question the candidate closely as to his motives, lest he should entertain proud thoughts as to his merit in being set apart from intercourse with common men. A note states that the same office of enclosure was used for both sexes. On the day before the ceremony the *includendus*—that is, the person about to be enclosed—made his confession and fasted on bread and water. He was then to pass the whole night in prayer in the monastery near his *inclusorium*, diligently keeping a waxen taper burning to brighten perchance his ghostly vigil. The next day, when all had assembled in the church, the Bishop, or a priest appointed by him, addressed an exhortation to the people and then to the *includendus* himself. The latter, after the Gospel of the Mass which followed had been read, offered his burning taper, which was to remain lighted. Then, standing before the altar, he read his profession, or, if he were a layman and unable to do so, a chorister boy read it for him. Next he signed the document in which his profession was written with the sign of the cross, and, kneeling, laid it upon the altar. The Bishop, praying, sprinkled with holy water the habit, which the candidate then put on, prostrating himself before the altar. The *Veni Creator Spiritus* was then intoned and the Mass continued until the end. The wax taper was then returned to the *includendus*, who, rising from his humble posture, followed the choir in the procession that Bishop and people then formed to conduct him to his future abode. During the procession litanies were chanted. The Bishop first entered the cell and asperged it with holy water, reciting appropriate psalms. On coming out, he led in the *includendus*, solemnly blessing him, and then, we are told, "a mere change in the tense of the rubric has an effect which is quite pathetic. It is no longer the *includendus*, the person to be enclosed, but the *inclusus*, the enclosed one."<sup>8</sup> The latter

<sup>7</sup> Cf. Cutts, "Scenes and Characters of the Middle Ages," p. 148.

<sup>8</sup> Cutts, "Scenes and Characters of the Middle Ages," p. 150.



maintained a complete silence while the doors of his narrow dwelling were being securely fastened, the choir alone chanting appropriate hymns. This done, the celebrant exhorted the people to pray in solemn silence to God for the *inclusus*, who, for love of him, had just left all worldly joys to live henceforth in a strait, narrow prison. The procession then returned to the church, leaving the newly-enclosed to his solitary life of prayer and mortification, from whence he was to emerge only to be carried to his grave. Reading of this solemn service out of the very book, perhaps, which has been used in the ceremony of enclosure, one is deeply moved, and is led to admire more ardently the three young English women whose self-sacrifice has been the means of providing us with the precious Ancren Riwle.

Having proceeded thus far, our curiosity is certainly piqued to know what sort of home was this abode of anchors and anchoresses. We read that the *domus inclusi* was to be twelve feet square, having three windows in it. The anchorhold of Tarrant, in which we are especially interested, was situated next to the church, with a window looking into God's house. It was no doubt at this opening that the recluse received Holy Communion and prayed in the presence of the Blessed Sacrament preserved on the altar. The general place for the meager conversation that transpired within these hallowed walls was the window of the parlor (*pour parler*), which was guarded by a grille, inside of which was a black curtain, with a white cross upon it, the whole being protected by a shutter of wood. The wise Bishop pointedly refers to the black, which also "teacheth an emblem, doth less harm to the eyes, is thicker against the wind, more difficult to see through, and keeps its colour better," . . . while "the white cross betokeneth the keeping of pure chastity, which requires much pains to guard well."<sup>9</sup> The good prelate was determined to aid his fair disciples in this difficult task by making their surroundings as suggestive as possible. There was a third window, one purpose of which was to give light and perhaps to receive the food which the domestic brought. It was always to be covered with glass or horn. There is some doubt, however, as to its loca-

<sup>9</sup> "Ancren Riwle," King's Classics, p. 41.

tion and its exact use. It may be at this "house-window" the ancess talked to her maiden, but not with strangers, as she would be seen through it. Another theory is that it was a window in the larger anchorhold, between the recluse's cell and another room in which her maidens lived, and where, perhaps, guests were entertained. This would explain the reference made in the *Ancren Riwe* to open the window "once or twice" to make signs of gladness to a guest friend. A very interesting solution for many of the little windows which occur in some of our older churches, and which have caused so much discussion among ecclesiologists, is that they are the windows of former anchorholds.<sup>10</sup> That there was great necessity of guarding them well we know from the author's statement: "Eve, thy mother, leaped after her eyes to the apple; from the apple in Paradise down to the earth; from the earth to hell, where she lay in prison four thousand years and more, she and her lord both, and taught all her offspring to leap after her to death without end."<sup>11</sup>

How was the cell of an ancess furnished? We are told "it had always a little altar at the east end,"<sup>12</sup> before which she paid her frequent devotions, though we can picture her as kneeling more often at the little window opening into the church, where dwelt her Saviour and her God, imploring Him to pardon her sins and those of the world. A modern and quite an imaginative critic says that the walls were sometimes painted with devotional subjects. He continues: "To complete the scene, add a comfortable carved oak chair and a little table, an embroidery frame, and such like appliances for needlework; a book of prayers, and another of saintly legends, not forgetting Bishop Poor's '*Ancren Riwe*;' a fire on the hearth in cold weather, and the cat . . . purring beside it; and, lastly, paint in the recluse, in her black habit and veil, seated in her chair, or prostrate before the little altar, or on her knees beside the church window listening to the chanted Mass, or receiving her basket of food from her servant through the open parlor window, or standing before its black curtain conversing

<sup>10</sup> Cf. Cutts, "Scenes and Characters of the Middle Ages," p. 133.

<sup>11</sup> "*Ancren Riwe*," King's Classics, p. 43.

<sup>12</sup> Cutts, "Scenes and Characters of the Middle Ages," p. 142.

with a stray knight-errant, or putting out her white hand through it to give an alms to some village crone or wandering beggar."<sup>13</sup> But we feel our three little recluses of Ancren Riwe fame do not quite fit into so domestic a picture and all its suggestive vividness, charming though it be. There were in England at this time ancren who might be termed the lineal descendants, if we may so describe the relationship, of solitaries, like St. Thais and those other dwellers of the Nile desert who were strictly shut up in their hut. These felt themselves called by God to endure great suffering, either in punishment for their own sins or by their voluntary penances to avert the anger of God from worldly transgressors of the Divine Law. They were immured within the four walls of their habitation and had much less freedom than the hermit who, as we learn from St. Godric, might have his garden and his cow and was a free denizen of the woods.<sup>14</sup>

The author of the Riwe refers to this zealous type of penitent, and his reference proves that this thirst for self-immolation was common to both sexes. Evidently, however, the limits of the enclosure of the three ancresses whom he addresses personally were necessarily narrow, yet it would appear from the scanty remains of material buildings still preserved and from what may be gathered from the Ancren Riwe itself that they were sufficiently ample for all practical purposes. We may conclude that while they did not imitate St. Thais in her extreme retirement and rigid penance, as the three sisters lived in the one anchorhold, yet each occupied her cell alone and was thus a solitary in the strict sense. Abbot Gasquet is authority that there were houses occupied by several recluses together, though they probably lived as strictly as if in separate anchorages, with little in common, somewhat as the Carthusians now live the solitary life.<sup>15</sup> One or two sentences drawn from the Rule itself will probably elucidate the matter as to the exact degree of seclusion practiced by the ancren in question. It is quite evident their excellent counselor, who believed in the golden mean, would have them follow it in so important a matter as their permanent abode. His words are:

<sup>13</sup> Cutts, "Scenes and Characters of the Middle Ages," p. 142.

<sup>14</sup> Cf. Dalgairns, Introduction to "Scale of Perfection," p. 7.

<sup>15</sup> Preface to "Ancren Riwe," King's Classics, p. 14.

"Everything . . . may be overdone. Moderation is always best."<sup>16</sup> Again: "I know not any anchoress that with more abundance, or more honour, hath all that is necessary to her than ye have."<sup>17</sup> We believe, too, that they were animated with the true spirit of the thirteenth century mystic, one who sang of higher things and busied himself with truths concerning man's ultimate destiny as a dweller in God's heavenly kingdom. Thoughts of a celestial home awaiting the faithful discharge of their particular duties would naturally lessen any desire for comforts in an earthly dwelling. Their minds would be too busy with the fundamental spiritual doctrines, as supplied not by human philosophy but by religion, to give our ancesses much time for the purely feminine delights of an embroidery frame; and as for white hands, the author of the *Riwle* distinctly says they too often signify that their possessor has done very little hard work, whereas he is "always the more gratified, the coarser the works are that ye do."<sup>18</sup> They were also told to assist with their own labor, as far as they were able, to clothe themselves and their domestics; hence there is little likelihood of their having found much opportunity to stand conversing with any knight-errant. They were to remember "that their irreproachable lives and fervent prayers were to be the chief stay or 'anchor' of Holy Church amid the storms of worldly strife and passion."<sup>19</sup>

It would surely be the "widow's mite" that any village crone would receive from our recluses, as their spiritual adviser distinctly cautions them not to gather alms that they may afterward distribute them. They are, in fact, to take sparingly of anything offered them and he desires that they should not obtain the reputation of being "bountiful ancesses." If they can spare any fragments from their frugal meal, they are to send them quite privately out of their dwelling to the poor. Thus their life was neither idle nor easy, yet there can be no doubt, from records of the past, that it was embraced with joy and eagerness. They ate no meat or lard except in time of great sickness, and kept silence during the greater

<sup>16</sup> "Ancren Riwe," Cam. Soc. Pub., p. 287.

<sup>17</sup> Ibid, King's Classics, p. 144.

<sup>18</sup> Ibid, King's Classics, p. 318.

<sup>19</sup> "Ancren Riwe," Preface, p. 21.

part of the day. This rule was most rigidly observed on Friday, the sisters refraining from all conversation whatsoever. They were told that they had taken upon themselves Mary's part, which is quietness and rest from all the world's din, that nothing might hinder them from hearing the voice of God. If any one were to blame them for sitting, as the Author says, "stone-still at God's feet"<sup>20</sup> to listen to Him, they are not to become downcast for that reason, for, he says Holy Writ beareth witness<sup>21</sup> that Christ Himself commended such devotion. As to their occupation they were advised to make no purses to gain friends therewith, nor blodbends of silk; but they were permitted to sew and mend church vestments and poor people's clothes.<sup>22</sup> It is very curious to note that they were forbidden to teach school,<sup>23</sup> though their maidens might instruct any little girl concerning whom it was doubtful she should learn among boys. It was not uncommon in the Middle Ages to use the church for a school, hence the necessity of this injunction in regard to teaching. The anchorholds being attached to the church would, by their very proximity, offer great inducements for parents to congregate their little ones there for the necessary instruction. The chief concern of these ancren was prayer both day and night. There is a marked devotion to the Blessed Sacrament throughout the pages of the Riwe. Its perpetual presence in the church is held out as a refuge against temptation.

Besides her regular meditation, the recluse was often to think of the sorrows of men and to sigh to the Lord that He take heed of them and look on them with the eye of His mercy. We read this consoling passage, as a reward of such sisterly charity: . . . "he heareth her and granteth all her petitions, and sheweth thereby that much and many people would have been lost, who are saved through the prayers of anchoresses; . . ."<sup>24</sup> She was also admonished to gather in her heart all the sick and sorrowing, those that suffer woe and poverty, prisoners fettered by heavy chains, and the Christians cap-

<sup>20</sup> "Ancren Riwe," Cam. Soc. Pub., p. 415.

<sup>21</sup> Cf., "Ancren Riwe," Cam. Soc. Pub., p. 415.

<sup>22</sup> Cf., "Ancren Riwe," Cam. Soc. Pub., p. 421.

<sup>23</sup> Cf., *Ibid.*, Cam. Soc. Pub., p. 423.

<sup>24</sup> "Ancren Riwe," Cam. Soc. Pub., p. 171.



tured by heathens. These then were the thoughts that haunted the mind of the English maidens as they knelt before their crucifixes nearly seven hundred years ago. Meditation was thus one of the important duties of their state. They were even advised to pray less that they might read more.<sup>25</sup> The learned author writes thus: "Let holy reading be always in thy mind. Sleep may fall upon thee as thou lookest thereon, and the sacred page meet thy drooping face."<sup>26</sup> Just what books they read, we are not told. An English book on St. Margaret is mentioned. A passing reference to French and English and to the gentle breeding of the three sisters would warrant the belief that they were proficient in both. They could hardly have been ignorant of Latin either, judging from the several quotations addressed to them in that language, which are left untranslated in the *Riwle*. *Ille hodie, ego cras* furnishes an example in the chapter on confession. This Latin phrase was doubtlessly calculated to arouse humility and holy fear in the hearts of the ancren. This section of the treatise also gives us a clear idea of the spiritual exercises of the nuns. They were to make their examination of conscience daily, especially when about to retire for the night. While they were to confess frequently, they were not allowed to receive Holy Communion more than fifteen times a year. This seems to have been the customary practice for religious at that time. They were, moreover, to warn one another, sweetly and affectionately by a trusty messenger of anything that seemed wrong. The latter, before setting out on this delicate errand, was to repeat, word for word, what she was to say to the delinquent, so that it might not be reported otherwise than the ancren desired. She, who was to receive this kind and salutary admonition, was assured that it was the truest proof of the author's love and, in the words of the *Riwle*, she was to say gratefully: "Dearer to me are her wounds than flattering kisses."<sup>27</sup> But if the matter were otherwise than reported, the wrongly accused was to send back word of it, kindly and courteously, and her explanation was to be believed readily.

<sup>25</sup> Cf., *Ibid.*, Cam. Soc. Pub., p. 287.

<sup>26</sup> "Ancren *Riwle*," Cam. Soc. Pub., p. 287.

<sup>27</sup> "Ancren *Riwle*," King's Classics, p. 192.

Thus did this excellent ecclesiastic strive to keep alive the fire of divine charity in the breasts of his young penitents and to preserve in them that "pureness of heart" which, he says, is the goodness and strength of every religious order.

The directions gleaned from the *Ancren Riwle* in regard to the dress of the recluses are a worthy tribute to the author's broad, sensible view of things. He says: "In the eyes of God, she is more lovely who is unadorned outwardly for His sake."<sup>28</sup> The *ancren* are, therefore, to wear no ring, brooch, ornamented girdle, or anything that is not proper for them to have. It seems strange that gloves, which are such an indispensable article of apparel nowadays, were classed among the restrictions. Of course, considering the very secluded life led by these recluses their possession would be quite superfluous. Since they were not to be seen by men they were to be content with their clothes, whether they were white or black. Their adviser does, however, insist that they be plain, warm and well made. They were also to have all that they needed. He forbids their wearing next the flesh flaxen cloth, except it were of coarse canvas; but they must not wear haircloth, hedgehog skins nor iron; nor beat themselves therewith, nor with a scourge of leather thongs, nor leaded. We may conclude then that some such practices of mortification were in vogue among recluses, when the author sees fit to counsel his disciples not to use them. They were to wear thick warm shoes, but in summertime they might dispense with them and "go and sit barefoot."<sup>29</sup> A warm cape and black veil could be worn instead of the customary headdress or wimple, if the sisters so wished.

With so minute a description of the interior of an anchorhold and of the austere life lead therein, we may smile, perhaps, to hear that all joys of the domestic hearth were not barred out. While the sisters were not permitted to keep a cow, because it seemed "an odious thing when people in the town complain of anchoresses' cattle,"<sup>30</sup> yet they may possess a cat! "Happy puss! demurest of the tabby kind, as befiteth the placid dignity of such gentle mistresses, what a life of

<sup>28</sup> "*Ancren Riwle*," King's Classics, p. 316.

<sup>29</sup> *Ibid.*, King's Classics, p. 318.

<sup>30</sup> "*Ancren Riwle*," King's Classics, p. 316.

halfshut eyes and drowsy ease to dream away in that quiet cloister!"<sup>31</sup> Was it by teasing her that Slurry, a boy who worked in the great Hall, from which the ancren received their food, provoked the wrath of the young recluses and led them to complain to their estimable friend and adviser? He answers then: . . . "be glad in your heart, if ye suffer insolence from Slurry, the cook's boy, who washeth dishes in the kitchen. Then are ye mountains exalted to heaven."<sup>32</sup> A Protestant critic has playfully added: "But, oh Slurry, naughty scullion-boy, what a saucy tongue was thine which could vex these gentle ladies, even though to their good!"<sup>33</sup> The presence of a cat in the quiet abode of an anchorhold is not surprising, as a love of animals has always been a common element in monasticism. St. Francis of Assissi's life presents many striking examples of this universal tenderness or pity for beasts and birds. The excellent divine who composed the *Riwle* says himself that from dumb animals wisdom and knowledge can be learned. He therefore uses them as symbols to draw forth spiritual lessons.

Did these ancren enjoy any social life at all? We think they did. The author of their rule, who seems to have understood frail human nature thoroughly, expressly states that after the letting of blood, which was commonly practiced in those ages, the sisters must do nothing irksome for three days. They could talk with their maidens and divert themselves together with instructive tales. "Ye may often do so when ye feel dispirited, or are grieved about some worldly matter, or sick. Thus wisely take care of yourselves . . . that long thereafter ye may labour the more vigorously in God's service;"<sup>34</sup> Lest, however, their social nature should get the mastery of them, he gave them many and strict injunctions regarding guests . . . "when you have to go to your parlour-window, learn from your maid who it is that has come; . . . and, when you must needs go forth, make the sign of the cross."<sup>35</sup> . . . He urged them to practice the silence of Saint Mary who "told

<sup>31</sup> W. D. W., *Fraser Magazine*, Vol. II, March, 1855.

<sup>32</sup> "Ancren Riwle," *King's Classics*, p. 287.

<sup>33</sup> W. D. W., *Fraser Magazine*, Vol. II, March, 1855.

<sup>34</sup> "Ancren Riwle," *King's Classics*, p. 320.

<sup>35</sup> *Ibid.*, *King's Classics*, p. 51.

the angel no tale,"<sup>36</sup> so that no one might say of them that they were great talkers. The admonition, "Do you, my dear sisters, imitate our dear lady, and not the cackling Eve,"<sup>37</sup> resounds through all the directions that the ancesses received from the good prelate. He evidently held gossips in horror and warned the sisters against becoming babbling anchoresses. He remarks quaintly that people say that almost every recluse hath an old woman to feed her ears with all the tales of the land; magpie that chatters of everything she hears or sees, so that it had become a common saying that from "miln and from market, from smithy and from nunnery, men bring tidings."<sup>38</sup> He thinks it is a very sad thing that a nunnery, which should be the most solitary place of all, should ever be named with those very places in which there is the greatest prattle and idle talk. He commands the maidens to carry to their mistress no new tidings, nor speak worldly speeches; nor bring none from her. The stern admonition about gossip is softened by his ardent wish, quaintly worded, that all other ancren were as free, as his dear sisters are, of such folly.

Such then was the home and the life of our three English girls. The renown of their self-sacrifice illumined the unwritten pages of contemporary history and its bright beams, athwart the ages, still play around the unique monument fashioned to their memory by the gentle author of the Ancren Riwe.

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<sup>36</sup> Ibid, King's Classics, p. 52.

<sup>37</sup> "Ancren Riwe," King's Classics, p. 52.

<sup>38</sup> Ibid, Cam. Soc. Pub., p. 91.

*(To be continued)*

## THE PATRIOTISM OF WAR SAVINGS<sup>1</sup>

America today stands in the position in which all her economic problems must be solved through thrift.

Whether we consider plans for the successful defeat of those sinister forces that are pounding at the very foundations of civilization or whether we have in mind the smallest details of home and business routine, the answer remains the same.

And unless America can learn the full and solemn truth of these facts—unless our people gain a deep, sincere appreciation of the absolute necessity for thrift, we cannot hope to hold the proud position we occupy as the flag-bearer of nations—the leader in the fight for the lofty ideals of human betterment.

I do not utter these words in any spirit of pessimism. If I were a pessimist, I would not be thrifty, for thrift gives a man first of all the proud courage and dauntless persistency of optimism.

America, because of her boundless resources, has been the last of the nations to turn to thrift. Today, happily, she is learning the value of this virtue and the folly of improvidence. We have learned that through economy in food, labor, money and materials we have made such mighty progress that the whole world marvels at our strength; our enemies are trembling at our might and the gallant allies of our cause have gained new heart—the heart to win—in this fight for human liberty.

Because we are learning thrift in America we are sending wheat to Europe and we are eating corn, barley, and rye at home. Because we are learning thrift in America we are saving fats and sending greases to our makers of munitions. Because we are economizing on steel we are building ships and guns; because we are economizing on wool and cotton we are sending uniforms to our soldiers in the field and bandages to our suffering heroes in the hospitals; because we are economizing in non-essentials we are pouring our wealth into the mighty war chest of a united republic.

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<sup>1</sup> Address delivered by S. W. Straus, President, American Society for Thrift, before the National Educational Association, Pittsburgh, July, 1918.



This is the patriotism of war savings—the thrift that is winning the war.

The necessity of yesterday has become the luxury of today. The necessity of today will be the luxury of tomorrow. Yet we will live and thrive—for constructive thrift will show the way.

Tremendous accomplishments have been made in the last year, and as we review them we can in all truth and fairness say—through thrift have we risen to our lofty opportunities. And through these practices of thrift and these sacrifices we will continue to fulfill the mission that, with just pride, we have assumed among the nations of men.

The thrift of patriotism, the thrift of sacrifice—this is the spirit of war savings.

It is the same spirit that makes glorious the heroism of our boys in the trenches. For patriotism is the same, whether it be over there or back here. The same flag that floats at the head of the khaki columns in France flaunts the breeze from twenty million homes in America today.

We have come into a new order of things. The day of right by might is ending. Military autocracy belongs to an age that is gone.

This war marks the darkness that precedes the dawn of universal democracy—a democracy lifted to the lofty level of brotherhood.

Into the statesmanship, the politics, the business of the day that is breaking just ahead there will come a new spirit—a spirit of honesty, generosity, and gentleness.

The statesmanship of the world will be successful only in so far as it is honorable and just. The politician who achieves success will attain his ends by worthy deeds alone. The business man must stand on the broad ground of real brotherhood. The attitude between employer and employee will be that of man to man, not master and slave.

Every man must practice thrift and every man must have the chance to practice it. It will be the duty of every man, no matter how menial may be his employment, to practice this virtue, and it will be the duty of every employer to see that

his employes *do* practice thrift; that the conditions of employment are such that they *can* practice it.

This is the spirit, I say, of the day whose morning sun is breaking now.

With the fall of the German military autocracy we shall have turned to that chapter of history where begins the annals of naught save democracies.

The autocracy of politics, the autocracy of business, have reached the day of reckoning. The dollar sign is passing as the insignia of ruthless power; the day is dawning when it shall stand also as the symbol of protection for the weak and help to the worthy.

Are we fighting this war merely to crush the power of a coterie of madmen whose hearts are beating in unison with the cruelty and treachery of medievalism and whose standards of life are those of Frederick the Great?

Is it alone the object of this war to demonstrate that the feudal spirit of the eighteenth century was wrong? Are we fighting merely to prove the fallacy of autocracy? No. We are fighting this war for a democracy that shall reach down and take root in the heart of every citizen in every country.

There is no such thing as a democracy that is not universal any more than there is an autocracy that is tolerant.

These things are to be the fruits of this war. And into this order of life the universal practice of thrift must come, for thrift is the very essence of democracy itself.

Thrift is upbuilding and constructive—essentials without which no true republicanism can permanently endure. These are the lessons we must learn from the great text-book of passing history. Unless we do rise to these newer ideals—unless we catch the sweep of this new spirit of brotherhood—unless we perceive the necessity of intelligent thrift in this new and brighter day ahead—we are far out of step with the times.

There never can come a time in our national life when thrift will not be a necessity. It is as vital to our success in winning this war as powder and steel. And in that critical period of readjustment which will come with the beginning of peace thrift will be just as necessary. Millions of men will come back from the fighting front prepared again to take up the

occupations of peace. The acute scarcity of labor will be at an end. The pressing demand for war supplies will be over. The inflation that now exists will subside rapidly. In this readjustment there will be need for thrift and economy to preserve the equilibrium. Living conditions will be revolutionized overnight, as it were. Gone will be the days of abnormal wages. Merchants will find the values of their stocks suddenly depreciated. It will be a period of acute readjustment, and only through practices of thrift will the economic effect of the shock be tempered.

And as the years go on the prodigious losses of this era of devastation must be made up by thrift. Humanity must save then what it is destroying today. There is a law of supply and demand that can no more be changed than the waves of the sea can be commanded to be calm. Rapidly humanity's supply of all material things is being destroyed today. But mankind's stern demands go on just the same. The supply must be restored—through thrift.

The time when thrift shall not be needed—needed as vitally as food itself—will never come.

And so, out of the spirit of our patriotism in war savings let us coin a new term—the patriotism of peace savings.

After the days of bloodshed are ended and peace again shines upon us as in the happy days of yore, we still shall need thrift. For the nations must bind up their wounds—through thrift. Through thrift alone can the rebuilding come—the rebuilding of America—the rebuilding of the world.

Through thrift the world will rise from her ruins; the nations will emerge from the chaos of devastation and debt, and set forth again on the great highways of destiny.

Thrift is patriotism because it is the elimination of every element that tends to retard; the embodiment of every essential that contributes to our betterment morally, mentally, and materially; the sacrifice of every vicious habit of life.

Thrift is mental development because it imparts poise—the self-assurance of a mind unfettered by the petty annoyances that result from improvident ways. It is financial rehabilitation because it bestows those substantial benefits that cannot fail to result from systematic savings.

In peace or in war, thrift is the strong right arm of civilization.

Through it we have made splendid progress in the year of our belligerency. Through thrift victory will come to us—victory and peace, which, let us hope, shall mark the end of all wars for all time.

And through thrift we shall attain the ideals of our national destiny—the broad democracy of statesmanship, the honest democracy of politics, the generous democracy of business. With these as our standards, our pathway shall lead ever upward and onward, and high on the scroll of honor history shall write the proud and worthy word—*America*.

## MUSIC AND CRIME

Life has a fashion of ignoring the elements that have influenced its development. This is not strange, since social evolution is as unconscious as is physical evolution. It is only the seer, apart from his fellows in a spiritual isolation, who discovers what vital alchemy is at work in the seething social melting pot from which he has himself emerged. Only now is society learning to value some of its most effective social utilities. To be sure, it has long felt vaguely the importance of its great primal utilities—family, state, church, and school. But of the social utilities that have been specific harmonizing and refining agencies in social clarification, society has made slight appraisal until recently. Just now the most efficient of these finer socializing elements, art, in all its phases, is winning definite recognition. In fact, any essay on comparative aesthetics is prone to turn into a study of social reactions to various art forms. Poetry, painting, sculpture, have never existed for themselves alone, or even for the few who were equipped with the elements of artistic appreciation. To a more or less limited extent, even these arts have been essentially democratic; for they have both expressed and appealed to the elemental in humanity. But the art most universal in its appeal, because it is the spontaneous self-expression of even the most elemental of human-kind, is music. The peasant may respond to the beauty of a poem or of a painting if his attention is once attracted to it, but music of a kind he can and does make for himself. Music as the art essentially of self-expression, and not of representation, has been at work as a tremendous social factor ever since man began to have self-awareness, and his driving human urge toward self-expression found vent in sound, which is not less native rhythmic impulse finally tempered to pleasant intervals. With this question of the origin of music society is not especially concerned, fascinating though it is. Darwin's ruthless linking of music-making in human beings with his origin of species theory, or Spencer's play theory, are futile ground for the sociologists to battle over. But the question of the social utility of music is a vital theme for social theorizer and social worker alike.



In education, in religion, in industrial life, in medicine to an extent, music has already demonstrated more than a mere aesthetic value.

Now modern sociologists are discovering another specific function of the most universal and the most simple of all man's artistic impulses—the musical impulse. The sociological musician is coming to the aid of the criminologist. This is quite natural, since the problem of reforming, not merely punishing, the anti-social member of society is a vital one in modern thought. It is claimed as a result of both theory and experiment that music of the right sort can benefit the moral tone of lawless members of society. Of course, there are still extant among us penologists of the old school who insist that prisoners are merely happier for the influence of music in prison life, not morally better. One warden even bolsters up his view by the statement that many pronounced criminals are skillful musicians. He disregards the crux of the problem—that the value of the emotional response awakened by the proper kind of music is at issue, not mere musical appreciation or any degree of technical musical skill or even appreciation. Other equally practical criminologists say frankly that music, especially individual singing, seems to favor moral health. But all criminologists, whether practical or theoretical, must assent to the common-sense dictum that men are better for being even temporarily happier. On this simple fact as a basis, reformers of aesthetic trend have built various and wonderful theories, though doubtless most of them have strayed so far afield that they have quite forgotten their self-evident starting point. Nearly all of these theories sum up in the statement that the criminal is out of tune with human harmony. Moreover, he is so repressed by prison discipline, and so used to the inhibition of native thoughts and impulses, that only a surrender of his whole being to rhythmic freedom of thought and emotion can set him to be aware of himself as an integral unit. Through music he is again brought into harmony with the universal emotions of sympathy and pleasure.

This is an entirely fascinating theory from any point of view—that of the prisoner or that of the reformer. But one proviso must be made—the music must be well chosen. Can

one imagine a prison audience responding to a complex symphonic poem or to a Brahms theme? But a Grieg song, instinct with folk-rhythm; a Liszt rhapsody, a simple, vital old hymn of the church with its direct and indirect spiritual appeal, a genuine folk-song—these are the types of music for prison moral therapeutics. Whatever we may think of the psychic basis of the theories that present music as a moral agent, we must all admit the utility of the right kind of music as a means of moral social control. One has only to try the effect of music of *the right kind* on a band of unruly children or on a mob of excited people to recognize its efficacy as a social harmonizer. In fact, music demands the first necessity for social harmony—silence. It excites the first necessity also for moral readjustment—introspection.

It is evident that the objection raised by hard-headed and possibly hard-hearted prison officials that criminals of the worst type are often themselves skillful musicians means nothing, since they have in mind a different kind of music entirely from that suggested for the prison audience or for the prison chorus. The music the ordinary criminal is familiar with is generally demoralizing in sentiment and in rhythmic influence. Popular songs (the unworthy modern substitutes for folk-songs) are seldom ennobling in sentiment. Rag-time, by its very jerky intervals, is an excitant of the worst of human responsiveness. It can even stir to activity evil impulses otherwise dormant in the individual. In fact, we must admit that there is no potentially moral agency so capable of serving the "ends of the devil" as is music. Our own personal experience is all the confirmation this assertion requires. Certain types of even very high-grade music, aesthetically speaking, excite a nervous irritation in sensitive subjects. The march from Rimsky-Korsakoff's *Le coq d'or* doubtless irritates unpleasantly, if not viciously, the nerves of a third of the audience that listens to it, and merely tickles to slight responsiveness better balanced sensibilities of the remaining hearers. This effect is not due to the story the march is written around, for few of the audience know it, and the others are, for the most part, quite incapable of suggesting it to themselves. The effect is due to the peculiar intervalled sliding scale that represents

musically the inherent theme. History has plenty of illustrations of the degenerating influence of the wrong kind of music; not necessarily bad music, but the kind dangerous for the tendencies and for the nervous organism of a certain people. It is said that the moral degeneracy of music-loving Egypt began with the introduction of the chromatic flute in place of the long-cultivated diatonic harp. But please note that the nerve-irritant type of music is not the kind proposed for a moral agent. When we consider the higher type of man who becomes a criminal, the man who is capable of becoming a musically well-equipped individual, investigation shows that he generally loves the sensuous, voluptuous rhythm of a certain style of music, not simple musical quality. He is fascinated by the enervating rather than by the soothing or by the stimulating in music.

It is worth while to consider what these enervating qualities are. Chief among them is the voluptuous slide from one tone to another. This is the acme of sonorous delight, but it means a relaxing of attention, thought, and possibly of moral tone. Another of these qualities is an unnaturally raised pitch or an unnatural modulation from one key to another. This strains the nerves of both hearer and performer beyond normal tension. We have all felt the effect of the excessively chromatic passage, which wrecks the musical key consciousness, however much it may beautify the theme. This kind of music, it is plain, should be avoided by the moral reformer. What kind, specifically, should he use? We find our answer in the mode of development of social moral laws. Our code of conduct—our morality, in other words—was not inherent in the social germ-plasm. It has developed through race experience. Primitive man expressed his consciousness of these race experiences in spontaneous song and dance and rhythmic movement in general. Modern man has not lost this yearning for natural rhythmic self-expression. But his music, to have moral value, must have for an object not sound possibilities, but life representation. It must be founded on human experience and must be of a kind to sing itself. Folk-songs, then, since they spring from life, have a moral tonic quality not possible to the elaborate oratorio or to the artistic symphony. Moreover, singing

the folk-music has more moral value than merely listening to it. The anarchist cannot sing folk-music. He has not in his heart the song of human-kind. Shakespeare was a peer to the most scientific criminologist in his famous lines:

"The man that hath no music in his soul  
Is fit for treasons, stratagems and spoils."

The only way to make the anarchist sing is to make him feel the language of universal human emotion.

Music to be a weapon for the social reformer must, then, be psychological music, not mere artistic music. Such music is the stuff of society's own hewing and has genuine socializing, and hence moral, power.

No new concept is this—that of the relation of right thought to harmonious tonal intervals. The Greeks knew all about it. Society is just now merely revising Pythagoras' theory that music could dislodge wrong ideas in the minds of his pupils. No mere abstraction this to Pythagoras, but knowledge founded on actual experience of the moral tonic inherent in the right kind of musical exercise. Poet and philosopher have been saying the same thing for ages, also, to a world that merely smiled at their pretty words and went its practical way, ignoring the things of the spirit. But today many Davids are springing up to soothe not the king's madness but the people's. It is not only in bringing the prison audience under the spell of emotion-compelling music and setting free in these social derelicts, for a time at least, the play of natural human responsiveness to wholesome feeling that the musical reformer is working out his mission. It is not even in giving to prison chorus or orchestra the opportunity for self-expression, that our notion of social justice has debarred them from in other directions, that the sociological musician is really most effectively lifting up his brother caught in the social under-current. More important than the possible reformation of a criminal, once made, is the prevention of the criminal. Society is learning that the only way to do this is to extend the social spirit. Society is having forced upon its attention what marvels music can accomplish in this respect. The Music School Settlement, the Community Chorus, the People's Orchestra go hand in hand with the social community spirit about their common

task of uprooting unsocial and anti-social sentiment. There is abroad in the land now a musical renaissance, not of an art, but of the people's share in it. Music was once the people's art; the tremendous impetus given music as an art in the sixteenth century first began the desocializing of the most democratic of the arts. To those men like Mr. Walter Damrosch, Mr. Harry Barnhart, Mr. Arthur Farwell, who have frankly aided in bringing the people into their own again as makers of music, the sociologist owes genuine gratitude. For they have set loose a socializing power. The criminologist owes the same gratitude also. For no one knows how much of the native desire of people for amusement and self-expression has been turned by these activities into wholesome and away from vicious channels. This is important, even if we neglect to take into account the splendid socializing effect of inducing people to work and play together. The subordinating of the individual tendencies to the social need is in itself a deterrent to anti-social acts. To the municipal concert, to the free concert, to the popular price opera and the still lower priced people's symphony concerts credit is also due. Everything that puts good music in the people's way, at a price the people can pay, is more than a philanthropy; it is a real and efficacious preventive of crime, since it elevates public taste and provides an outlet for social energy. It is a statistical fact that in London public band concerts in poor sections of the city and a lowering of the criminal record of those same sections occurred simultaneously.

Of course, all theories can be stretched to the danger point. We are not prepared to believe that definite changes based on physical transformation of matter are made in the hearer of music. We are content with observing the actual influence upon emotion and life of good music adapted to the specific needs of the individual. This is no beautiful abstraction; it is a concrete reality drawn from experience. Browning says it all when he declares:

"There is no truer truth obtainable by man than comes of music."

These lines go well with that other social axiom of his from *Pippa Passes*—



"God's in his heaven,  
All's well with the world."

We have a right to an orderly world; we have a right to restrain the disorderly. A God in a heaven must mean a God on earth. Literature, religion, even science, all teach that music may establish the conditions of an orderly world. Think of the message of the *Pilgrim's Chorus* in *Tannhäuser*, of the *Easter Song* in *Faust*!

GERTRUDE ROBINSON.

## EDUCATION AND DEMOCRACY<sup>1</sup>

At the outset, let it be declared that the Church has always fostered education. Fostered is hardly the right word. If today we have learning and literature, philosophy and art, jurisprudence and medicine, if we have civilization itself, it is clearly attributable to the indefatigable labors of the Church. When Christ sent forth His Church, darkness, mental and moral, brooded over the waters. The Church set her face towards the light, and even unto the shedding of her own blood contended without faltering for cleanness of life, for the observance of order, for individual liberty, for the uplift, intellectual and spiritual, of man and woman. This much cannot be uttered without it be further declared that all this implied education in the full meaning of the term. If this be the record of the Church—as we know it is—the energy which has exercised this influence must be of the very fiber of her being. Wherever in the whole wide world man is working for self-improvement, for the making of himself something better than he found himself, he is continuing the distribution of the energy originating within her. She, on her part, welcomes the effort and salutes him as a lover of the good as well as of his kind.

Individual liberty, which is the law of the love of our neighbor applied, finds its most complete expression under civil government in the democracy of America. For the maintenance of democracy, more than for any other form of government, the education of the masses is desirable and necessary. The exercise of citizen suffrage and the participation in governmental functions suppose an intelligent preparation of the members of the Commonwealth. It is a natural conclusion that the Church must very specially and particularly desire and encourage the diffusion of knowledge in a democracy like ours. She has her principles of training and her standards of knowledge. She maintains that education must take account of the natural and the supernatural. If only skill of hand is sought, one may become very proficient as a woodcarver, a

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<sup>1</sup> Address delivered by Rev. Francis T. Moran, D.D., Cleveland, Ohio, before the Catholic Educational Association, San Francisco, July, 1918.

painter, a cabinetmaker, a shoemaker, or a blacksmith. Thus may be constructed a machine that will turn out dies, molds, and other contrivances, perfect enough yet somehow lacking the charm of the human hand guided by intelligence. Education would be imperfect that sought to make a man proficient in mechanical execution only, or that fitted him to be a lawyer or a physician having only the material equipment of his avocation. As the soul informs the body, the supernatural must inform the natural. This principle the Church cries out because of her fidelity to her Founder and because of her love of man's welfare. If Heaven be man's destiny, he must make use in accordance with reason and to the measure of his ability of the means at hand to order his life on earth in harmony with the Divine plan. The best interests of civil government also demand this. A state in which citizens had lost all respect for the moral law could not endure, or, enduring, could not serve the purpose of a state; as a factory not guided by conscience and amenable to no higher authority either would go to pieces or become an intolerable tyranny for its employees.

Taking this position, the Church welcomes every effort made amongst us for the diffusion of knowledge, but she ceases not to cry aloud warning of the pitfalls unless due respect is had for the supernatural. With the ardent attention that burns in the heart of every faithful Catholic for our flag and the beloved country it symbolizes, there is the deepest solicitude for the adequate training of our youth. We are looking forward patiently, steadily, fixedly to the day when the four winds of Heaven, kissing the sun-gilded peaks of this land of liberty, shall proclaim her crowning greatness to all the nations of the earth. The march of events is irresistible. The law of growth is constant, and by that law, read and promulgated, it is decreed that this "first land raised from out the deep, the last to be found," once beheld, the "Star of Empire" must not reverse its course. Westward, westward it must travel until it has covered every hill and plain and valley in this broad land with its pale light, and then, transfixed by the beauty it shall gaze upon, poised forever until the dread angel shall trumpet the doom, it shall hover over this haven of peace, blessing it by its gracious smile.

We sincerely and earnestly and with our whole heart desire the education of our American youth. We want to make them the noblest citizenship that the world has ever conceived, immeasurably beyond what it has hitherto ever known; and to make them thus we want the best that education can give us. We shall not be satisfied that they shall become carefully fitted and well-adjusted parts of smooth-running machines. We reject with scorn that they shall become highly developed and well-fed, withal expert animals. The type of American that we see in the future is an upstanding man, having a comfortable home and a properly nourished body, he and his children free from anxiety for daily sustenance; having sufficient leisure for just relaxation—but, more than this, a man with a conscience, satisfied to have his share and desirous that every other shall have his; a man who loves law and order and keeps the commandments, not for convenience sake, but because it is eternally right, and because no government can endure on other foundations; a man who fears no fellow mortal and need not, protected by his own rectitude and the reasonable law of a land guided by benevolence and justice, but fearing and, above all, loving God, walketh in His ways unto the end. This is a consummation devoutly to be wished, but a consummation impossible unless the education of our youth be accompanied by the safeguards of the principles of morality and virtue, unless the supernatural dominate the natural.

There was a time when the relationship between the supernatural and natural in education was clearly understood. I refer to the time when the monastic school flourished. I may add that the democracy of education was never at any other period more strongly emphasized. Students met on a basis of equality, favor being shown, if shown at all, to those from the humble walks of life, to the most needy whom the monastery encouraged to cultivate their talents, recognizing that otherwise richest dower would be wasted. All moved in the atmosphere of religion and found refreshment as well as culture in its consolations. Its music was elevating, entrancing; its statuary the highest specimens of the sculptor's skill; its stained glass windows were inspiring and so excellent that they have not since been equalled, its architecture has been

the model and the despair of all succeeding efforts. Virtue and learning walked hand in hand. The only regret attaching to this period and its system was that owing to lack of manuscripts, the difficulty of travel, and perhaps the warlike condition of the times, the advantages of these privileges could not be extended beyond a comparatively limited number; but it is surprising nevertheless to read of the large enrollments of students, sometimes running into the thousands, at these medieval schools. The influence carried forth from them was the forerunner of Europe's subsequent development.

In our own day, there is a tendency to forget the relationship between the natural and the supernatural. In government the theory of Jean Jacques Rousseau's Natural Contract, has found in different quarters considerable favor and support. This theory is based on the assumption of the perfection of human nature. The only trouble with this theory is that it is not true. Human nature is remotely perfectible but it is not now perfect. We have not and never will have a *status perfectionis acquisitae* but we have and will always continue to have a *status perfectionis acquirendae*. The millennium has not dawned and I am sorry to say there seems to be no immediate prospect of its rushing down upon us. This is unfortunate, but as we are confronted by a fixed state, a stubborn fact, we will have to make the best of the situation and arrange our affairs accordingly. The struggle between the forces of good and evil continues; and while we could ardently wish that the devil were dead we have ample evidence that he is not, but on the contrary, is very much alive and as Generalissimo arranges his lines of attack with consummate skill.

Now despite the theory of those who in their plan of education as in Jean Jacques' accounting for civil government, assume the perfection of human nature, we are obliged to acknowledge the darkened understanding, the weakened will, and the strong inclination to evil, still lingering in the race. At least there is abundant evidence to this state of affairs. In other words, in the light of experience the dreadfully old-fashioned and obsolete doctrine of Original Sin refuses to down; and just when we thought we had outgrown it we find after all that we cannot get along without it. When we come



to the training of our youth, to the providing for the education of the generations who are to succeed us, we should be kind, better even, gentle; we should be bountiful in supplying equipment; we should be careful of their health and diligent to observe the requirements of fresh air and sanitation; and we may even go afield to indulge some pet fads and fancies; but we should always remember, and if we do not, we certainly shall not be allowed to forget entirely, that our youth need discipline of the will as well as of the mind and that however sweet and attractive they may appear as they all undoubtedly are, they have not become completely immune from inherent perversity.

In proof of man's innate tendency to evil and its excesses, formerly it was customary to adduce the careers of the ancient cruel conquerors such as Cyrus, Darius Xerxes, Alexander, Pyrrhus and the rest. If even a small part of the outrages said to be committed in the present war are true, we need no longer go back to antiquity to support our thesis; it stands established and irrefutable, and we may blush to realize that notwithstanding our boast of progress, the degeneracy of the ancients survives in their descendants. None of this declares the perfection of human nature but it does proclaim fallen man.

The Church has been insistent on impressing her spirit, the spirit of righteousness and religion upon her children; and this influence going out from her has radiated unto all the sons of men and into every strata of society. Thus has been built up what we know as our present civilization. Without this influence we should long since, as for instance, after the invasion of the northern tribes, have lapsed into barbarism. Her canon law became the model of civil law. She built her monastic schools and her monasteries became light-houses. The nobility were rude and untutored men trained in no pursuit except the use of arms, capable only of leading in battle or foray. Their contribution to progress need not be mentioned. The monks preserved literature and built the universities, though ungrateful critics have forgotten it. Against every obstacle the Church labored for the common welfare and to promote the dignity of the common man. Holidays and

holy days came to have the same meaning. Those majestic cathedrals with all they imply of community life, exquisite art, and highest consecration multiplied. Slavery was unceasingly and with success contended against. Woman's peerless model and exemplar, the humble Virgin of Nazareth, was set on a pedestal of becoming honor, and woman recognizing her own dignity was protected in it by the noblest chivalry. The workman had his guilds. Guiding and protecting and heard above every storm was the one strong voice, that of the Supreme Pontiff; while in the calm of peaceful life it uttered messages of kindness and encouragement. Under these circumstances the work of civilization and education, synonymous terms, went forward. Man was not abandoned to himself or to his own devices of a pretended transcendent nature; on this score there was no delusion, and if there had been, we would not be able today to abuse the monks or to talk about the dark ages—we would be walking through primeval forests and feeding on acorns and fish.

In looking over history, there are three events which strike us as of supreme importance. These are, first, Magna Charta, second, The Invention of Printing, third, The Discovery of America, standing in the order in which we have mentioned them for liberty, enlightenment, opportunity. With Magna Charta, man's rights became of account; with the invention of printing, the means of education were marvelously multiplied; America gave the field to work out man's destiny.

Now, here we stand today, heirs to all the past. There is no reason why we should not go forward working out what seems plainly God's plan and purpose. The hope is fondly cherished that America, our own beloved land, is to be the crowning glory of a civilization in which democracy and the rights of man shall find adequate and just expression. We are anxious to contribute our share. We serve in the fullest loyalty and devotion. In generous, albeit dutiful, response to the call of their country our American young manhood are going forward in their thousands and hundreds of thousands, and they have resolved that the "old flag which has never touched the ground" shall win new laurels of renown on European battlefields. They are actuated by the most dis-

interested motives that ever possessed soldiers' hearts, they desire to give liberty to every human being, to make "the world safe for democracy." Let us be animated by like earnest resolve for our institutions at home, so that when victory perches on our banners abroad we may feel assured that the blessings of equal liberty and opportunity may abide with us unimpaired and unsullied. We are not without threatening dangers. Economic unrest, socialism, indifferentism, infidelity, knock insistently at our doors. These and kindred dangers will be averted, and we will advance to higher and nobler and greater achievements if we have safeguarded the education of our youth by the inculcation of principles of morality and religion. Education is the key to the future.

### PRIMARY METHODS

Old-fashioned philosophers in the simple walks of life were accustomed to amuse themselves with such inquiries as "Which was first, the egg or the hen?" And, indeed, philosophers with no little pretence of erudition have failed to satisfactorily answer the question. Harvey's dictum "*Omne vivum ex ovo*," though it may sound learned, does not really solve the problem, since it has failed to tell us whence comes the egg.

When the Creator began the chain of cause and effect which terminates in the chick of our day, did He begin with an egg or with a hen? Although modern science has failed to give the answer to the ancient riddle, it has not failed to show us that progress is a slow process. We now know that by acting on the hen we may modify the egg, and by acting on the egg in the process of formation, we may modify the hen. It has also shown us very definitely that we cannot produce profound or lasting modification without acting both on the egg and on the hen.

The parable is easily read: Impression is the egg, expression the chick. It is true that all genuine expression must be an outward manifestation of an inward state, but the inward state of consciousness derives its being from impression. The old axiom still holds good: *Nihil est in intellectu nisi prius fuerit in sensu*. (There is nothing in the intellect but what was previously in the senses). At first sight, therefore, it would seem that expression equals impression. This, however, is rarely or never the case, because both the child and the man lack the means and the ability to give adequate external form to the inward image. And to this perennial source of discrepancy between impression and expression there must be added another and a still more potent factor. Each impression is taken up by the previous content of the mind and transformed into the inward, vital structure which it is sought to body forth in expression.

In the educative process, it is the function of the teacher to control both impression and expression. She must seek unceasingly to make the inward image of the child represent truthfully the external world, and she should seek with no less

care to make the child's expression represent truthfully his inward vision. It will not do to short-circuit this process and endeavor by arbitrary rules and other artificial means to make the expressions of the child tally with the external objects from which the child derives his sensory impressions. Where this is attempted, the child's perceptions will be dim and his powers of expression weakened.

The discrepancy which the child perceives between his inward vision and his expression is the natural stimulus to further endeavor, unless this discrepancy be so great as to cause discouragement. The teacher should encourage the child and help him to portray with greater fidelity the inward image until a point is reached at which the child begins to rest content with his expression. It is then time for the teacher to turn to the impression and seek to increase its accuracy. The perfected inward image will urge the child to further effort in expression, and as his impression grows in accuracy, he will of himself learn to see more clearly; thus impression and expression constantly act and react upon each other.

In the outline which we have just given of the relationship between impression and expression the process is described in mechanical terms. This is due to the limitations of speech. We are, however, dealing with a vital process which is too complex to be set forth in simple terms. It may seem preferable to state the matter thus: All real expression is an outward manifestation of an inward state. The child, therefore, cannot express that which does not exist in his consciousness, and it would seem that impression is prior in nature to expression. But however this may be, experience shows us that impression is vague and lifeless until it is dowered with life as it issues in expression. It is through his many-sided reactions upon his environment that the sensory impressions of the child are clarified and organized into valuable mental possessions. As the child is gradually transformed into the man, this process grows in strength and is buried deeper and deeper beneath the surface of conscious phenomena.

For purposes of convenience, we may divide the work carried on in the classroom into two parts, one of which deals with the child's impressions, and the other with his expres-



sions; but it should be remembered that any such division is arbitrary. The mental life of the child possesses organic unity, and impression and expression must forever remain inseparable. We cannot round out his impressions without at the same time securing adequate expression, and it goes without saying that we can never deal effectively with expression without at the same time developing and perfecting impression. When we change from one to the other of these phases of mental life, it is only a change of emphasis which takes place. Our chief interest may at one moment lie on the side of impression and in the next moment our care may rest upon the correctness of the expression, but in both cases we are dealing with a delicately balanced vital process which is affected throughout by the slightest change or alteration in any of its parts.

In the primary grades it is well that the emphasis should shift rapidly from impression to expression. The child of six or seven is unable to retain any long series of impressions or to hold them in organized form prior to expressing them; hence lessons in which sensory development is the prime object should not be longer than ten or fifteen minutes, and they should always be followed by some exercise in which the new impression is given expression.

We may divide the child's expressions into two classes. The first of these consists of actions, more or less organized, through which the child seeks to accomplish some useful object. In these actions he manifests his desires and his ideas, particularly those concerning the relationship of the means to the end. In the second class of expressions he is moved by two dominant impulses: the first is usually spoken of as the imitative impulse; the second is the desire to communicate his conscious state, or some aspect of it, to a fellow creature. Both of these impulses may be found in simultaneous function in the child's play, and the wise teacher will utilize play as a fundamental element in forming both the child's impression and his expression. His constructive work should grow out of his play: in this way it will gain freedom and power. From the forts and houses which he builds at random in the sandpile at the age of two, the work of the sand-table in his sixth year will be en-

riched, and the aimless play will begin to take on definiteness and precision and to function effectively in the acquisition of useful knowledge. From the same source we may trace the foundations of the child's constructive ability and his effective handling of simple tools.

As we pass from the spontaneous play of the child to the simple dramatizations of the first grade, we are tracing the beginnings of the child's power of communicating to others his inward vision, and just in proportion as he gains in effectiveness in his dramatization will his vision grow in clearness. Dramatization may, therefore, be regarded as the second step in the child's power of expression.

Dramatization passes over by imperceptible degrees into two specialized forms of expression, one using the medium of sound, the other the medium of sight. Music grows out of the former; drawing, painting and the plastic arts out of the latter. Effectiveness in spoken language emerges from the former, while reading and writing are the outcome of the latter.

We may, therefore, for purposes of study at least, consider under the head "Forms of Expression" the unorganized play of the child, his constructive activities, his dramatizations, music, art and spoken and written language. But while we separate these seven forms of expression, it should be remembered that they are not normally separate in the child. It is true, in the first grade emphasis should fall chiefly on the early part of the series, and as the child passes into youth emphasis will fall on the later members of the series. But at no time can we with impunity part with any one of these seven elements of expression. If the play element is entirely absent, the expression is likely to be heavy and dull; if the useful or constructive element is absent, there is danger that the expression will lack full appeal and become somewhat fantastic and unreal. Without beauty and rhythm, no form of expression can adequately reach and call forth the desired response in those to whom it is directed. But while we should not and cannot separate these seven modes of expression from one another in the child's unfolding life, the teacher may with profit isolate each of these forms for separate study.

In teaching the child construction, we should, of course,

never lose sight of the element of beauty. We should teach him to discern proportion, the relation of means to end, the proper regard for composition, for color effects, and for finish and delicacy of touch; but we should not end here. In work of this character the utilitarian element dominates, but all the other elements should be present and the child should learn to discern them.

This has been called an age of fact-worshippers, and there is doubtless more than a little truth in the accusation. In so far as the accusation is true, our age is defective; for however valuable facts may be in this material world, they should never assume the dominant rôle and call forth our homage. When the devil took Jesus to the top of a high mountain and showed Him all the kingdom of this world and the glory thereof, saying to Him, "All these things will I give to thee, if, falling down, thou wilt adore me," Jesus answered, "It is written: Thou shalt adore the Lord thy God, and Him only shalt thou serve."

Modern science, by revealing many of the great laws of nature, has greatly increased man's dominion over nature's forces. In this way the men of our day are able to accomplish many things quite unattainable by their forefathers, but if this enlarged vision of nature's powers has diminished in any degree their ability to see God and the higher things reflected in nature, the loss is immeasurably greater than the gain. We must lead our children into all the secrets of nature revealed by science, but we must take the utmost care at every step in this process to prevent the child from losing sight of God and of the higher realm of truth that is so wonderfully reflected in natural phenomena. While he becomes acquainted with the nature of silicon and the effect of heat upon it in the process of glass-making, we must use every endeavor to secure for him an enlarged power of seeing the things which are mirrored in it. Man is kept sane by discerning God in the wonderful things that He has made: "Not by bread alone doth man live, but by every word that proceedeth from the mouth of God." It is the blessed privilege of the teacher to furnish this bread to the little ones and to see to it that the child's vision of higher things be not lost in the glare of material achievement.

In the nature-study lesson a beginning must be made in the

work of developing the child's power of discerning reflected truths. Every phenomenon he studies should be made to lift up his mind and heart into the realm of unseen truth and beauty. The beginning thus made in science must be carried forward into fuller and more robust development in the art work of the grade. When the child makes things with the deliberate purpose of expressing thought, he will be helped to an understanding of the image of God that is impressed upon every object in nature. Just as in the nature study the child must be led to discern the precision of natural law, so in his constructive work and in his art work he must be given a sure foundation in the actual adjustment of the means to the end. And as in the nature study he must learn to discern the higher truths that are there reflected, so in the work of his own hands he must be taught to express the thought and to mirror the beauty that dwells in his own consciousness. His art work is, in fact, an almost indispensable means of developing his power to discern the intangible and the invisible in nature.

If, therefore, we would have our children grow up into men and women who will find God reflected in all the phenomena of nature, we must take the means indispensable to the accomplishment of this end, and one essential means is an adequate art training. Isolated and of itself, it is not, of course, an adequate means, but it is difficult to see how, lacking this, any religious instruction may accomplish the end sought. In teaching the child art, however, it will not do to center our endeavor upon awakening in him a response to beauty. It will not suffice that his eye is keen for proportion and proper color-blending. He must, above all, be keenly alive to the thought element which is expressed in the material forms that grow under his hands. Other elements of his training will be valuable, but this power of expressing thought through concrete forms has in it a value far outweighing all the others. Without this, the eye may grow in keenness and the hand in precision; the value of light and shade, the tricks of perspective may all be mastered, but if the pupil has failed in the power to see in the masterpieces of art the vision of the artist, he will fail also to see in nature the image of the Creator, and his art will avail him little in the arduous task of rising above the

grossly material element by which the animal part of his nature is surrounded and weighed down to earth. This mirrored element in art has been spoken of as the sacramental element, and the analogy is striking, for every sacrament has in it as one of its essential elements a material symbol of the grace which it conveys. The discernment and the employment of the symbolic in this sense are the main objects to be attained by the teaching of art in the elementary grades.

THOMAS EDWARD SHIELDS.



## THE TEACHER OF ENGLISH

### IN MEMORIAM—SERGEANT JOYCE KILMER. 1887-1918

He fell, mortally wounded, on August 1, on the crest of victory, as wave upon wave of American troops swept back the Huns from Picardy. It was an ideal death for a soldier; it was a sublime death for a poet—to die face forward, fighting for an ideal; to die in France; to die in the province where Jeanne d'Arc at Rheims triumphed in her battle for country and for God.

He is our first American poet to wash clean with his blood the soil of France from the stain of the Hun. It was to accomplish this that he went at the first call. The outrageous sinking of the *Lusitania* had been to him a stain across the face of the world. He burned, even then, to avenge it. There could, therefore, be only one choice for him—our country, justice, and the right were ideals to die for; and so he went.

Not long before the first of August he wrote to a friend in New York:

"I am a sergeant in the Regimental Intelligence Service—the most fascinating work possible. More thrills in it than in any other branch, except possibly aviation. And it's more varied than aviation. Wonderful life! But I don't know what I'll be able to do in civilian life after this—unless I become a fireman!"

Earlier in the year he had written to another friend, in delicious irony: "This is positively the most pleasant war I ever attended." How his soul loathed the vileness that is Prussia! How eagerly he welcomed the chance to raise his arm against it, as he had already raised his voice and pen, and bar it back from the noble woman and sweet children who had made his home a place of wonder and of joy!

He has given his all, and he is glorious. He has crossed the threshold of fame, on which he had stood expectant, looking out upon the promised land of letters. In his laurel wreath a rose and a thorn have been woven. It is the sign that he is among the blessed and the immortal.

### NOTES

During the summer the following interesting editorial appeared in the *New York Times' Review of Books*:

"Perhaps one of the most amazing bibliophile yarns that have been spun in recent years concerns that priceless Shakespeare volume, the 'First Folio Edition of the Plays,' published in 1623. The tale, with its tragic ending, is told by Mrs. Humphrey Ward in 'A Writer's Recollections,' running serially in *Harper's Magazine*. It appears that in 1883 a certain

Señor Gayangos, then an old man, told Mrs. Ward of his adventures in Spain, where he was collecting old Spanish books for an English client. On one occasion he visited an old library that was about to be sold. On the floor of the long room, Mrs. Ward tells us,

"was a large brasero, in which the new librarian was burning up a quantity of what he described as useless and miscellaneous books, with a view to the rearrangement of the library. The old sheepskin or vellum bindings had been stripped off, while the printed matter was burning steadily, and the room was full of smoke. There was a pile of old books whose turn had not yet come lying on the floor. Gayangos picked one up. It was a volume containing the plays of Mr. William Shakespeare, and published in 1623. In other words, it was a copy of the 'First Folio,' and, as he declared to me, in excellent preservation. At that time he knew nothing about Shakespeare's biography. He was struck, however, by the name of Shakespeare, and also by the fact that, according to an inscription inside it, the book had belonged to Count Gondomar, who had himself lived in Valladolid, and collected a large library there. But his friend the librarian attached no importance to the book, and it was to go into the common holocaust with the rest. Gayangos noticed particularly, as he turned it over, that its margins were covered with notes in a seventeenth century hand. He continued his journey to England, and presently mentioned the incident to Sir Thomas Phillipps and Sir Thomas' future son-in-law, Mr. Halliwell—afterward Halliwell-Phillipps. The excitement of both knew no bounds. A 'First Folio'—which had belonged to Count Gondomar, Spanish Ambassador to England up to 1622—and covered with contemporary marginal notes! No doubt a copy which had been sent out to Gondomar from England, for he was well acquainted with English life and letters, and had collected much of his library in London. The very thought of such a treasure perishing barbarously in a bonfire of waste paper was enough to drive a bibliophile out of his wits. Gayangos was sent back to Spain posthaste. But, alack, he found a library swept and garnished, no trace of the volume he had once held there in his hand, and on the face of his friend the librarian only a frank and peevish wonder that anybody should tease him with questions about such a trifle.

"Undoubtedly this unique 'First Folio' was burned up as so much worthless paper. As it was annotated by Gondomar, who was intimately acquainted with literary London, it is altogether probable, as Mrs. Ward declares, that it contained

all kinds of Shakespearean revelations—even to the solving of the mystery of the 'Dark Lady' and 'Mr. W. H.'"

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That a love for books and a judgment bred in the privacy of one's library may make romance of a big business is illustrated in the history of the house of Charles Scribner's Sons, now in the seventy-third year of its existence.

The founder, Charles Scribner, a Princeton graduate, had gone into the practice of law. Poor health led him to abandon it.

Isaac Baker had been in the textile industry, and was looking about for something more congenial.

The two young men had in common a strong love for books. With that as their equipment, they bought out the entire stock of John S. Taylor, who published religious works. They rented a small office, established themselves in the chapel of Old Brick Church, which then stood at the corner of Nassau Street and Park Row, New York. That was in 1846. Today the business is housed in a handsome twelve-story building at Fifth Avenue and Forty-eighth Street, and a fourteen-story building in West Forty-third Street is devoted to the manufacture of Scribner books.

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*The Waste Basket* is the suggestive title of a new publication that has been launched at 608 South Dearborn Street, Chicago. Its sub-title is "The Magazine of Youth," and its aim is to encourage disappointed and depressed young authors whose work has not been appreciated elsewhere. You must not be older than twenty-one if *The Waste Basket* is to print your stuff.

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In French poetry during the war two names stand conspicuously above all others—Paul Fort and Paul Claudel.

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There has been many a learned treatise on the psychology of pen names. A cynic has made this contribution to the subject: "The reason that so many writers have written under a sham name is not, as is commonly believed, in order to hide

their personalities, but rather to conceal their real professions and thus happily avoid having poured into their ears the volume of stored-up tales which the pressure of domestic and business life has kept out of modern literature."

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Those interested especially in the drama and dramatics will be interested to learn that "The Open-Air Theater," by Sheldon Cheney, which Mitchell Kennerley will publish the latter part of this month, will contain a comprehensive account of all the numerous outdoor playhouses in both Europe and America of present or recent times, with incidental treatment of the ancient Greek and Roman theaters and of the religious theater of the Middle Ages. It will discuss also the forms of drama suitable for outdoor presentation and the development of the modern outdoor pageant. Six important open-air theaters in Europe and ten in the United States will be pictured and described, as well as many others smaller and less well known.

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Moffat, Yard & Co. announce that they will initiate this autumn a "Modern Writers' Series," which will deal with American writers of books.

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The September number of *The Bookman* marks the assumption of ownership and editorship of that magazine by the George H. Doran Company. Its only purpose under the new management, say its new owners and editors, will be "to cultivate and foster the art of reading." It will direct attention "to the best in current literature, including that great number of publications whose genuine service is the proffering of recreation and amusement." While not disregarding the great background of the world's literature it will, they say, "be edited for men and women of today, looking forward always to the new structure of social and intellectual life which is even now emerging from these years of supreme test." The editorship of *The Bookman* will be in the hands of the editorial staff of the George H. Doran Company, and its managing editor will be E. F. Saxton.

For more than twenty years Emil Legouis' "Le Jeunesse de William Wordsworth" has been one of the classics of Wordsworthian criticism. That it was rather a critical essay than a biography is implied by the secondary title which the French professor chose for his book, "une étude sur 'The Prelude.'" While Wordsworth has not lacked for eminent critics—Arnold, De Quincey, Pater, Leslie Stephen, Sir Walter Raleigh, and Elmer More, among others—this book upon his youth has stood almost head and shoulders above the rest. It is a perfectly outlined and perfectly executed portrait of Wordsworth's mind from his earliest childhood until 1798. A translation of this work in English was brought out by J. W. Mathews soon after it appeared in French. No American imprint, apparently, was ever made. The Dutton Company has filled the gap by an issue of a fresh edition here, "The Early Life of William Wordsworth" (\$3.50 net). It contains a prefatory note by Leslie Stephen, taken from an article written for the *National Review* when Legouis' book first appeared.

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In a two-page review of the recently published first volume of the "History of American Literature," edited by W. P. Trent, John Erskine, Stuart P. Sherman, and Carl van Doren, appearing in the *London Times'* Literary Supplement, the view is taken that the foremost, the representative writer of this country is Emerson.

Emerson seems to this English critic a measure of this country's intellectual evolution—

The growth of a country in the politest arts cannot be termed slow when that country, like America, within fifty years from the close of its Colonial period, produces a man of letters such as Emerson. Old England and New England, Britain and America are agreed on the essential point that he is the most universal figure, excluding men of action and statesmen such as Washington and Lincoln, that the New World has produced. There is nothing of the imitator of Addison, or Goldsmith, or Scott about Emerson. He is far less reflective than Hawthorne or Poe; if he reflects at all it is a *supreme* of the great *penseurs* of France; or if he enters the field that Hamerton and Bryce and Taine and Wallace have rendered illustrious, he outshines them all. At the time of his death, in 1882, one year after George Eliot and Thomas Carlyle, Emerson



was recognized as the foremost writer and thinker of his country, but this recognition had come gradually. The candor and the vigor of his thought had led him often to champion unpopular causes, and during his earlier years of authorship his departures from Unitarian orthodoxy were viewed with hostility and alarm. In the abolitionist movement also he took a part which brought him the distinction of being mobbed in Boston and Cambridge. His finest essay writing, which covers a huge range, corresponds pretty closely to our early Victorian period and extends from his noble adumbration of "The American Scholar" in 1837 to the harmonious essay on "Beauty" of 1869.

In connection with this, it would be interesting to read Francis Thompson's famous essay on Emerson.

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NEW BOOKS

*Criticism.*—"English History in Shakespeare," By J. A. R. Marriott. New York: E. P. Dutton & Co.—"Horizons." By Francis Hackett, New York: B. W. Huebsch.

*Poetry.*—"The Golden Treasury of Magazine Verse." Edited by William Stanley Braithwaite. Boston: Small, Maynard & Co.—"Oxford Poetry, 1917." Edited by W. R. C., T. W. E., and D. L. S. New York: Longmans, Green & Co.—"Posthumous Poems of Algernon Charles Swinburne." Edited by Edmund Gosse, C. B., and Thomas James Wise. New York: John Lane Company.

*Documents and Oratory.*—"President Wilson's State Papers and Addresses." Edited by Albert Shaw. New York: George H. Doran Company.—"Last Lectures by Wilfrid Ward." New York: Longmans, Green & Co.—"Handbook of Manuscripts in the Library of Congress." Washington: Government Printing Office. 65 cents.

*Drama and Theater.*—"Plays of the 47 Workshop." 12mo. New York: Brentano's.—"Harvard Plays." 12mo. New York: Brentano's.—"The Vaudeville Theater: Building Operating Management." By Edward Renton. New York: Gotham Press, Inc.

*Text-Books.*—"A Dictionary of Military Terms." By Edward S. Farrow. New York: T. Y. Crowell Company.—"The Elements of Rhetoric and Composition." By Ashley H. Thorndyke. New York: The Century Company.—Composition

and Rhetoric." By H. W. Holmes and O. C. Gallagher. New York: Appleton.

*Autobiography.*—"The Book of High Romance: A Spiritual Autobiography." By Michael Williams. New York: The Macmillan Company.

THOMAS QUINN BEESLEY.

## EDUCATIONAL NOTES

### EUROPE'S EDUCATIONAL MESSAGE TO AMERICA

Every public officer intrusted with the support of public schools should know that Europe's lesson to the United States as a result of the war is to keep the schools going and to make education during and after the war better and more effective than it has ever been, according to a broadside announcement, entitled "Europe's Educational Message to America," just issued by the Interior Department, through its Bureau of Education, for circulation among mayors, school-board members, and other public officials.

#### *France Speaks*

"Do not let the needs of the hour, however demanding, or its burdens, however heavy, or its perils, however threatening, or its sorrows, however heart-breaking, make you unmindful of the defense of tomorrow, of those disciplines through which the individual may have freedom, through which an efficient democracy is possible, through which the institutions of civilization can be perpetuated and strengthened. Conserve, endure taxation and privation, suffer and sacrifice, to assure to those whom you have brought into the world that it shall be not only a safe but a happy place for them."

This is France's message, as reported by John H. Finley, Commissioner of Education of New York State, in his report on French schools in war time.

#### *Also England*

For England, the Honorable H. A. L. Fisher, President of the English Board of Education, who is in charge of pending educational legislation of fundamental significance, is quoted:

"At the beginning of the war, when first the shortage of labor became apparent, a raid was made upon the schools—a great raid, a successful raid, a raid started by a large body of unreflecting opinion. The result of that raid upon the schools has been that hundreds of thousands of children in this country have been prematurely withdrawn from school and have suffered an irreparable damage, a damage which it will be quite

impossible for us hereafter adequately to repair. That is a very grave and distressing symptom."

*Reconstructing English Education*

The English Committee on Juvenile Education in Relation to Employment After the War says:

"Any inquiry into education at the present juncture is big with issues of national fate. In the great work of reconstruction which lies ahead there are aims to be set before us which will try, no less searchingly than war itself, the temper and enduring qualities of our race, and in the realization of each and all of these education, with stimulus and discipline, must be our standby. We have to perfect the civilization for which our men have shed their blood and our women their tears; to establish new standards of value in our judgment of what makes life worth living; more wholesome and more restrained ideals of behavior and recreation; finer traditions of cooperation, and kindly fellowship between class and class and between man and man.

"These are tasks for a nation of trained character and robust physique—a nation alert to the things of the spirit, reverential of knowledge, reverential of its teachers, and generous in its estimate of what the production and maintenance of good teachers inevitably cost."

BRINGING BACK MARRIED TEACHERS

"Repeal the married teacher regulation," says Dr. P. P. Claxton, United States Commissioner of Education.

"Reports from some cities indicate that a few school boards have not yet taken action to abolish the rule barring married women from teaching. This rule never did have much to recommend it, and the war has made it impossible of enforcement. Every woman who is a good teacher is needed, and marriage is no bar."

One teacher writes to the Bureau of Education: "I wish to call your attention to a situation which prevails throughout the Middle West, and urge your influence to remedy this injustice. As you know, most of the large cities will not employ married women as teachers in the high schools. As you also know, the War Department has placed in Class I all men whose

wives are educated to earn a living. Many of these women were teachers in the larger high schools. These positions are now closed to us and we must teach in a small town several subjects in which we are indifferently prepared at a small wage, all because we have husbands who are giving themselves in answer to their country's call. Is this exactly fair? Kansas City, Mo.; Kansas City, Kans.; Topeka, Kans., and many other cities have courteously returned all applications, saying they employ no married women."

For the information of school boards that may not have seen Commissioner Claxton's statement of March 8, 1918, appealing to married teachers to return to schools, the Bureau is asking that the following paragraph be reprinted:

"There are in the country scores of thousands of persons, mostly women, of good scholarship and professional training, who have had successful experience as teachers, but who have retired from active service. Many of these might render valuable service again in the school. As a means of relief in the present crisis, I recommend that they be called again into active service, and that laws, ordinances, and regulations of school boards prohibiting married women from teaching in the public schools be suspended or repealed."

#### PRESIDENT WILSON FOR WAR-TIME SCHOOLS

President Wilson urges generous support for schools of all grades during war time. In a letter to Secretary Lane approving the Bureau of Education's plan for an educational campaign this summer and fall he says:

"I am pleased to know that, despite the unusual burdens imposed upon our people by the war, they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent



need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education."

#### COLLEGE TEACHING IN WOMEN'S COLLEGES

"If the college teacher in women's colleges is to do constructive work, some means should be provided to prevent her present isolation," says Dr. Mabel Louise Robinson, discussing teaching methods in her study of "The Curriculum of the Women's College," issued by the Bureau of Education of the Department of the Interior.

"Very few college teachers know anything about the way in which their particular work is being conducted in other colleges. Segregation of intellect produces much the same result as segregation of species; other qualities than strength find special inducement to develop; cross-fertilization of ideas is often necessary for a good crop. A college teacher needs to know not only the results of the latest research in her subject, but the results of the latest effort to make it part of the social life of the student. Such knowledge would diminish, in part at least, the effects of inbreeding by which the young instructor reproduces in her classes as closely as possible the teaching which she has earlier received at the college."

The lecture method of presenting material to classes is largely used in all of the colleges, studied, Miss Robinson finds. While recognizing the special value of the lecture, Miss Robinson suggests a modification of the plan whereby the seminar method shall be pushed down from the graduate school

into the undergraduate classes. She also suggests some supervision of college teaching, asserting that—

"In none of the five colleges studied, and in only one of several other colleges investigated, is there, except rarely in individual departments, any system by which the work of the teacher may be judged by her equals or superiors. The usual criteria of success are the size of elective courses and the opinions expressed by students. In the long run, the judgments of the students may average justice, but through youth and immaturity the students are naturally not infallible judges of fundamentals. Mature, unbiased consideration of an instructor's work is a fair basis for the verdict of its quality. From a purely economic standpoint, too, some system of supervision which could supply judicious and pertinent advice to the inexperienced though scholarly instructor might sometimes save a teaching life of incalculable possibility."

#### PUBLIC HEALTH NURSES NEEDED

The United States Army and Navy have asked for 37,500 registered trained nurses by July 1, 1919, for the care of wounded and sick soldiers and sailors.

This will take one-half of the present skilled nursing forces of the United States. The effect of this upon public health will be disastrous unless most strenuous efforts are made to supply the needs of the civil population with skilled workers.

In normal times there are approximately 6,000 public health nurses scattered over the United States, caring for the families of the people who cannot afford the entire time of a trained nurse. They go into the homes, staying long enough with the sick mother and the ailing child to give expert care, setting things right for the day and carrying out the instructions of the physician. They do more; they teach the family how not to be sick; they instruct the mother how to care for the baby the twenty-three hours when the nurse cannot be in the house.

Although a concerted effort is being made by the Government to protect the vital public health service, numbers of public health nurses have volunteered for military service. The campaign for the protection of children and the extension of public health nursing to rural areas is demanding large numbers of

public health nurses. Child conservation and tuberculosis work in France is using them. A profession that has never been oversupplied is meeting greater and greater demands every day.

All these factors have forced upon our organization the great task of increasing the number of public health nurses in the land.

First and most important, every well-educated young woman who is interested in dealing with the many problems in this field is urged to enter one of our training schools for nurses, where she will get a firm foundation for future work while at the same time immediately entering as a student nurse on the serious nursing work of the country.

Second, private duty nurses who, on account of family ties or some other reason, cannot join the Red Cross Nursing Service for military duty, are urged to consider most seriously the needs of home service in the public health field. The call is imperative.

Third, the private patient is urged to utilize the visiting nurse service. The visiting nurse is a highly skilled nurse, who is especially trained to supplement the care of the family or the trained attendant, teaching them to care for the patient during the time she herself is not there. By using the visiting nurse, the patient releases the private nurse for duty where the value of her services can be multiplied. The nurse can then enter the teaching field, where she trains others to become nurses, or the public health field, where, instead of caring for one patient, she cares for many.

In addition, we must all put our shoulders to the wheel and help the schools for nurses already established, and give scholarships to help those nurses who need financial assistance while taking graduate work. One thing is certain—we must keep trained women in the field for this great war service.

We feel that through the medium of your church we can reach a group of earnest young women who can be reached in no other way to whom this service will especially appeal. Your sanction will give encouragement to those eager to enter the profession and will do much towards making their parents give a glad consent to their rendering such patriotic service.

FRANCES P. BOLTON,  
*Chairman, War Program Committee.*

## COORDINATE GOVERNMENT ACTIVITIES THROUGH SCHOOLS

The following resolution was unanimously passed at the meeting of the Commission on the National Emergency in Education:

"The National Education Association Commission on the National Emergency in Education and Necessary Readjustment During and After the War, representing 600,000 public school teachers and the interests of approximately 22,000,000 children, and recognizing the power and influence of the teachers and the schools in training in patriotism, desires to cooperate with the Federal Government in every reasonable way to help win the war. On account of the great variety of propagandas and activities, federal agencies are requesting the schools to encourage and to teach, the Commission feels that the schools are not being used as economically, as wisely and as efficiently as possible. The Commission therefore requests that the National Council of Defense, the various federal departments, divisions, bureaus, commissions and committees provide at once a clearing house and coordinating agency for those propagandas and activities that they wish the schools to present; that this agency be empowered and directed to prepare this matter in a form suitable for use in the schools; that this agency be authorized to arrange these materials in the order of their priority; and, further, that the materials whose priority is thus determined be sent to the proper educational authorities of each State for final distribution."

## REEDUCATING WOUNDED SOLDIERS

Congress, without dissenting vote, has delegated to the Federal Board for Vocational Education the great task of re-educating and rehabilitating for civil life and usefulness such of our wounded soldiers and sailors as may be proper subjects.

Available statistics show the number to average about 10,000 per million men per annum. In other words, on the present army and navy strength, together with auxiliaries, we are certain of almost 30,000 men to be subjects for reeducation this year. As the strength grows the number of men grows. With the more sanguinary nature of the fighting in open war-

fare instead of trench stalemate, the average may run to higher figures.

Experience of our Allies shows that over 80 per cent of permanently disabled men can be reeducated for useful, self-sustaining, wage-earning employment. Many of them will be made into expert artisans, mechanics and semi-professional, and will be a most valuable asset to the country in carrying on the work back of the lines, releasing able-bodied men for the front; and also of great use to the country in the civil readjustments after the war, when the depleted ranks of skilled men will not be able to supply the demand.

The work is of intense interest to every man in the ranks, every man subject to draft, and the families and relatives of these men, and to Americans generally. To know that, even though broken and shattered in the fighting, there does not exist a future of inadequately pensioned, idle days, or an occupation that is semi-mendicancy, but that the disabled man may be fitted for useful, respectable wage-earning occupation, and in many instances will make more than he ever made before he was hurt, should add strength to their arms and resolution to their course. It should comfort them and their families, and make those who are not privileged to bear arms feel that our country is acting with high justice toward the men who are bearing the brunt.

We are not preparing any "handouts" nor conducting propaganda, but we do want the people to know what is going to be done for the wounded, so as to educate public sentiment toward requiring these men to take the training for their own sake. It is entirely voluntary on the part of the wounded man whether he takes it or not. It is there for him, to take or leave, just as he wishes. But a public sentiment understanding the opportunity will help reduce the number of crippled and shattered incompetents after the war. The training does not affect his allotment under the War Risk Insurance. If you care for anything on any phase of this work, we will endeavor to supply you with matter that is exclusive in your territory, and also a limited number of photographs are available.

C. A. PROSSER,

*Director, Federal Board for Vocational Education.*



The Federal Board for Vocational Education has just issued the "Evolution of National Systems of Vocational Education for Disabled Soldiers," being Bulletin No. 15 of the series of this Board, of which Dr. C. A. Prosser is the director.

Coming at this particular time, when the problem of what will be done with our own wounded and disabled men is of growing interest to the country generally, the bulletin has the considerable value of timeliness, in addition to its intrinsic worth as the only complete exposition of what other nations are doing for their own who are suffering disabilities as one of the fortunes of war.

There is, additionally, the value of being an absolutely authoritative publication, with material drawn from official sources abroad and issued by the Federal Board for Vocational Education, which, by unanimous vote of the Congress, has been charged with the high and great responsibility of reeducating and rehabilitating for vocational usefulness the disabled men of the United States land and naval forces. The Federal Board has been engaged upon the study of war rehabilitation work since August, 1917, and was the first of the governmental agencies to move for the reeducation of our war wounded and crippled defenders.

The bulletin is a volume of 320 pages, illustrated with many photographs showing progress made in other countries in refitting men to take up again the battle of civil existence. It shows how science and the wonders of specialized reeducation are able to neutralize what would otherwise be serious handicaps that would place the subjects thereof in the category of human junk.

It is a most inspiring message of hope and confidence to every man who is in the armed forces and those subject to call and the families and relatives of all of these men. It assuredly dispels any fear that a man may have of becoming a wounded or decrepit burden, either upon society, the state, or his relatives. Mere remnants of men are shown who have been turned into useful wage-earning, self-supporting and self-respecting citizens who supplement their pensions with well

paid labor, and in many instances have larger revenues than before being injured.

The volume deals with the subject of rehabilitation generally, its principles, the attitude of the public toward the disabled man, and the outlook and viewpoint of the men themselves. It then takes up the various countries—France, Belgium, Great Britain, Italy, Germany, Austria-Hungary, Canada, and other British dominions.

Copies of this interesting and valuable document—the first the United States Government has issued upon this absorbing subject—may be had without cost upon application to the Federal Board for Vocational Education, Ouray Building, Washington, D. C.

#### ALTERATIONS IN HOME ECONOMICS COURSES IN STATE NORMAL SCHOOLS DUE TO WAR CONDITIONS

May 6 of this year a letter was sent to the teachers of home economics in State normal schools, asking them to report any special work undertaken because of war conditions and to discuss the effect that such work promises to have on the school curriculum. The letters received in reply contain reports of activities that have proved their worth to the school and to the individual. The frank statements of the problems involved in the development of this work are worthy of careful consideration, and are presented in the following pages with the hope they will come to the attention of all home economics teachers.

#### *Effect of the War on the Home Economics Course*

Teachers variously report that they "have found it necessary to revise the whole course in home economics;" that their "entire course has been centered about the war situation;" that "conservation has become the keynote;" that "all the work has been on a war basis," and that "economy has been our slogan." Reports indicate that every possible saving has been made in the preparation of foods in the classroom, and that the use of substitutes and the principles involved have been demonstrated and practiced. The work of food preservation has been specially stressed, school garden products have been utilized, and the instructions of the Food Administration have been

followed as closely as possible. Especially gratifying is the statement that "more attention has been given to the study of body requirements than formerly." Special dietetics classes have been held for the students, for nurses, and for women near the schools.

#### *Economies Practiced*

Individual schools report that wheat products are no longer used in the classes; that fancy cooking has departed and experimental cookery has taken its place; that waste has been eliminated through "the acceptance of the clean-plate motto," and that cost of materials has been reduced by careful buying and by having group work carried on in the classes.

Promise of the possible reduction of the cost of materials without sacrificing any of the educational value of the project is contained in this report. "Classes are serving meals at noon to members of the faculty. No wheat, no meat, and very little sugar is used. Cost, calories, and protein content are carefully planned. Guests pay the cost of materials."

#### *Special Courses in War Foods*

A special course in war foods has been given in many schools. In some places this has followed the course of lessons for colleges sent out by the Food Administration. Such courses have been offered not only to special home economics students, but to all students in the normal school, and frequently have been required of *all* students. In some cases senior normal students have given special lessons in food conservation to the girls in the junior high school.

#### *Training Given for Demonstration Work*

That an effort has been made to prepare students to become leaders in conservation in their own communities is apparent from many of the reports. Demonstration courses have been added to the curriculum; demonstrations in the canning and drying of fruits and vegetables, and of cooking with meat, wheat, fat and sugar substitutes have been given to other classes of the schools and to other women of the immediate community and of adjoining counties. These demonstrations have been given in the schools and in homes and churches be-

fore various women's societies. In one place a monthly demonstration is held by the women of the community as a result of the work carried on by the normal students. Weekly food talks were given in chapel by home economics students in one school. In some schools the students have been especially encouraged to carry on club work among the small girls of their own communities and practice in conducting activities among the children of the training school has been provided.

#### *Food Exhibits*

Exhibits have been developed to further the teaching of food conservation. In one school each girl has planned and demonstrated a food exhibit with the thought that she may reproduce these exhibits in her own home community. War breads were exhibited, with a statement of the cost of materials and the recipe for each loaf. The loaves were sold to cover the cost. Other exhibits were of foods wasted, of sugar substitutes, and of the rations allowed in the warring countries. The food eaten by the average American, shown in contrast to the war rations, makes an interesting exhibit. Original posters made by the girls have been a feature of the exhibits. Special food bulletins placed in the corridors have been used for posting food items daily for the instruction of the school. One teacher reports: "We have been able to secure the publication of small pamphlets planned by different classes and printed in the printing department. The following have been published: 'School Lunches,' 'Wheatless Menus and Recipes,' 'Meatless Menus and Recipes,' 'Series of Photographs Showing Exhibits that Can Be Arranged.'

"Food exhibits are displayed in the halls of the school buildings and in downtown stores. Students have also cooperated with the food committees using exhibits in the food conservation headquarters."

#### *Use of School Libraries*

In many schools the library has been used to bring the need to all the schools in a spectacular way. New tested recipes are put in the library each day. Students have sent pamphlets to libraries in their home town and have sent tested recipes to their home papers.

### *Sewing Problems*

Reports of the adaptation of the work in sewing classes to emergency conditions is equally gratifying. Courses have been given in renovation and remodeling of garments. All garments have been simply made with little lace and trimming. Decoration and ornamentation have been simplified. Careful selection and purchase of material have been emphasized. Clothing conditions in the trade world have been studied. Red Cross sewings, surgical dressings, and sewing for the Belgian children have been given, both as a part of the class work and in outside time, to volunteers. One teacher reports that the course in civilian sewing, with special emphasis on children's sewing, has been substituted for the elementary underwear course, and will become a permanent course, for it offers a wider class of problems more closely related to the needs of school children whom the students are to teach.

Other reports are as follows:

"We have held displays of articles to show *conservation of wool* and other usable material for different State conferences, as for the Social Service and Association of Collegiate Alumnae."

"We have also exhibited in other public places. No other line has created more interest."

"A conservation apron made of unbleached muslin attracted so much attention that *patterns were made* and sold for a small sum, the proceeds given to the Red Cross."

"In the millinery class materials have been renovated and *hats reconstructed* and trimmed and given to the Red Cross for the salvage department."

### *Conclusion*

In discussing the war emergency work, teachers say that their main question is, "To what extent is it expedient to interrupt or entirely put aside regular work?" They are unanimous in their statement that now, if ever, is the time to make school work alive to every-day conditions, for they feel that the changes that have already come in the established order have helped to bring new life into the courses that have been carried on too formally. Most of them have been able to differentiate



principle from practice, and have found that old truths can be taught through new projects. Home and school have been brought together as never before. An increased amount of work has been possible, as students have felt the stirring appeal of patriotism and they have experienced the pleasure that comes from real exertion. That this has meant increased activity on the part of the teachers has not been mentioned in any of the letters received, which is indicative of the fact that the home economics teacher has come to recognize her work as a form of national service for which she labors gladly. Best of all, the food message has been brought to the entire school in a way that has been sufficiently convincing to give every future teacher an appreciation of the necessity of its presence in the general school curriculum.

## CURRENT EVENTS

### SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The Catholic Sisters College, which has developed into one of the largest and most important departments of the Catholic University, terminated a very successful summer session on August 9.

A large number of courses, directed by the most efficient talent of the University faculty, were all well attended, in spite of the increased cost of travel and the advanced rates for living expenses. A prominent feature this summer was the Department of Music, introduced a year ago. Seven lectures on the various phases of the subject were an indication of the strength and character of the work.

The long and pleasant summer evenings afforded favorable opportunity for many interesting musical and lecture programs in the spacious auditorium of McMahon Hall. Some of the more interesting of these were the organ recital by Malton Boyce, of St. Matthew's, and the lectures of Dr. Harold Becket Gibbs, Professor of Gregorian Music. Dr. Kerby and Mr. Thomas Quinn Beesley held interested audiences on Red Cross civic work.

Each succeeding year notes an increase in the enthusiastic response with which the Catholic Sisterhoods of the country are meeting the appeal for cooperation in the great work of Catholic education.

### I. F. C. A. PLANNING BIENNIAL SESSION

*International Federation of Catholic Alumna Will Meet in St. Louis—To Fight Modern Dress Evil—Delegates Will Oppose Fashion Decrees Too Often Contradiction of Lofty Womanly Ideals*

The quarterly Bulletin of the International Federation of Catholic Alumnae, just from press, brings a message direct from the Queen City of the West, St. Louis. It is penned in inspiring vein by Miss Stella M. Gillick, alumnae governor for Missouri, and extends to the members of the Federation a most cordial welcome to the third biennial convention of that organization, to be held at the Planters' Hotel, St. Louis, on October 16-20, inclusive.

Excellent arrangements have been made by the various committees for the comfort and entertainment of the hosts of visitors expected at the convention. Preparations have been in progress by Miss Gillick and her devoted alumnae associates a year in advance for this great gathering of alumnae members from every part of the United States and Canada. Already the convention promises to be an event of signal interest and importance in Catholic circles throughout the country.

#### *Various Committees Active*

Among the committees which have been doing valiant work in convention preparations are the accommodation committee, Miss Florence Bassom, 3627 Cook Avenue, St. Louis, St. Alphonsus' High School Alumnae, chairman. The committee will meet delegates at Union Station and will provide lists of hotels, prices, etc., for any guests who cannot be accommodated at Planters' Hotel, and will furnish any further information desired. The hospitality committee, chairman, Mrs. John Hall, Visitation Alumnae of Elfindale, Springfield, Mo., will greet visitors at the hotel, and will be glad to accompany them on any expeditions they may desire to make during their stay in the city.

The local press committee, chairman, Mrs. Eugene A. Fusz, Maryville Sacred Heart Alumnae, address, 4446 Laclede Avenue, St. Louis, will appreciate articles concerning I. F. C. A. in other parts of the country that might prove of interest to the local press; also photographs of officers and members for State papers. The press committee is desirous that the local alumnae should know Federation members through their work and also be able to recognize them in person.

#### *Second Call Sounded*

Miss Helen Reed O'Neil, the able and untiring corresponding secretary of the I. F. C. A., presents the programs of the convention sessions, as follows, in her "second call":

The third biennial convention of the International Federation of Catholic Alumnae will be held in St. Louis, Mo., Wednesday, Thursday, Friday, Saturday and Sunday, October 16-20, 1918, inclusive. The sessions of the convention will be

held in the Planters' Hotel, which has been selected as the headquarters of the Federation for the convention.

Each affiliated alumnae association in good standing in October, 1918, is entitled to one delegate and one alternate; the latter will have voice and vote in the convention in the absence of the delegate. The executive board recommends that delegates and alternates be graduates of the institution which the alumnae represent. Names of delegates and alternates for the convention should be sent to the chairman of the committee on credentials, Miss Loretta Farrell (Josephinum Alumnae), 1426 Hollywood Avenue, Chicago, Ill.

A nominating committee, composed of one delegate from each State or province Federation represented, chosen by the delegation of which she is a member, will be appointed. This committee will present to the convention names of candidates for each office to be filled by election. The selections for this committee should be forwarded by State or province governors to recording secretary of the Federation, Mrs. John McEniry, 2005 Seventh Avenue, Moline, Ill. The executive board recommends that the delegate chosen for this committee be a graduate of an institution the alumnae of which is qualified for membership in the Federation.

Resolutions for consideration at the sessions of the convention should be typed in duplicate and sent to the chairman of the committee on resolutions, Mrs. T. F. Phillips (Visitation Alumnae), 4 Coventry Court, Dubuque, Iowa. These resolutions must reach the chairman not later than October 1, 1918.

#### *To Reform Modern Dress Evil*

Proposed amendments to the constitution of the International Federation of Catholic Alumnae must be in the hands of the chairman of the committee on amendments, Mrs. Putnam Anawalt (St. Mary's of the Springs Alumnae), 533 Wilson Avenue, Columbus, Ohio, before July 20, 1918. All proposed amendments will be published with the official call for the convention.

Reunions or conferences of alumnae representing any of the teaching orders should be held on Thursday afternoon, or on Sunday afternoon, thus providing opportunity for delegates

to attend all business sessions of the convention and also to be present at the meetings of their respective alumnae.

Alumnae associations or delegates desiring information concerning transportation, rates, routes, schedules, should communicate with Miss Bella Sexton (Visitation Alumnae), 900 Van Buren Street, Wilmington, Del.

Strict observation of the following resolution is most desirable:

"Whereas, The chief aim of the International Federation of Catholic Alumnae is to uphold the ideals of Catholic womanhood; and

"Whereas, The styles that fashion decrees are only too often a contradiction of these ideals; be it

"Resolved, That we, in convention assembled, pledge ourselves to help counteract by our example this great evil."

### *Program*

The tentative convention program is as follows:

Tuesday, October 15.—Executive board meetings, 9 a. m. to 5 p. m. Resolutions committee meeting, 2 to 5 p. m. Amendment committee meeting, 2 to 5 p. m. Reception to officers, governors, delegates, alternates and out-of-town visitors, 8 p. m.

Wednesday, October 16.—Official opening, hotel, 10 a. m. Greeting, Miss Stella Gillick governor. Response, Miss Clare I. Cogan, president. Officers' reports. Adjournment, 1 p. m.

2 P. M.—Department of Education. Conference, Mrs. Hugh Kelly, chairman, presiding. Adjournment, 6 p. m.

8 P. M.—President's address. Reception to local alumnae.

8.45 P. M.—Meeting of nominating committee.

Thursday, October 17.—9 A. M.—Department of Social Work. Conference, Mrs. Edward G. Paine, chairman, presiding. Home service—Thomas Quinn Beesley, assistant director, speakers' bureau, American Red Cross. Adjournment, 12.30 p. m. 2 p. m.—Reports of committees. Adjournment, 4 p. m. 8 p. m.—Dinner, informal.

Friday, October 18.—Governors' reports, 9 a. m. Adjournment, 12.30 p. m.

2 p. m.—Department of Literature. Conference, Mrs. Daniel V. Gallery, chairman, presiding. Adjournment, 5.30 p. m.



8 P. M.—Final report of credentials committee. Roll call. Election of officers.

Saturday, October 19.—9 a. m., report of resolutions committee. Unfinished business. New Business. Report of tellers. Adjournment, 12.30 p. m.

2 P. M.—Meeting of advisory council, Very Rev. Edward A. Pace presiding. Adjournment, 5.30 p. m.

8 P. M.—Address, Very Rev. Edward A. Pace. Installation of officers. Official closing.

Sunday, October 20.—Solemn High Mass, 10.30 a. m. Sermon, Most Rev. Joseph Glennon, D.D.

#### *Play Day—To Aid Food Conservation*

In cooperation with the food conservation policy of our Government, an informal dinner will be served in the Planters' Hotel at 8 o'clock on Thursday evening, October 17, for the delegates, instead of a formal banquet.

In the spirit of self-denial which has been so universally observed by our citizens, it is requested that evening dress be not worn at any of the evening events of the convention.

It is earnestly urged upon all alumnae associations that they be represented by their own delegates at the convention. Unaffiliated alumnae eligible to membership in the International Federation of Catholic Alumnae are cordially invited to join the Federation and send delegates to the convention to unite with the present membership in the common cause. In this crisis of the world's history, the counsel of wisdom which comes from interchange of ideas of many minds is imperatively necessary. The influence of the Federation in stimulating continued advancement and growth in Catholic education cannot be measured. Through the horrors of war, as in the blessings of peace, the necessity and value of uninterrupted teachings of Catholic schools, convents and colleges must be incontestably demonstrated. In this the International Federation of Catholic Alumnae must be a potent factor.

#### *Convention of the Catholic Educational Association*

The fifteenth annual convention of the Catholic Educational Association, held in San Francisco during the latter days of July, was most successful, in spite of the difficulties of travel

and the disturbed conditions of the times. Many valuable papers were read and discussed, a few of which will be published in the REVIEW. The resolutions adopted by the association will be read with attention by non-Catholics as well as by Catholics.

GENERAL RESOLUTIONS ADOPTED BY CATHOLIC EDUCATIONAL  
ASSOCIATION, SAN FRANCISCO, 1918

1. As in former years, so now, the Catholic Educational Association of the United States professes fealty to ecclesiastical superiors, especially to the Holy Father, Benedict XV, to whom it returns sincere thanks, both for his habitual interest in our work and for his special blessing thereon.

2. The Association gives its whole-hearted support to the Chief Executive of our country, President Wilson, in this supreme moment of trial. It pledges unswerving fidelity and devotion to him in the prosecution of the war for the complete attainment of the high and moral ideals set forth by him.

3. In a spirit of humility and gratitude, we give thanks to God for the splendid patriotism displayed in this crisis by the graduates of Catholic colleges who have rallied to the colors in surprisingly large numbers in a spirit of entire devotion.

4. The inculcation of obedience to God and to all lawful authority constitutes an essential aim of Catholic education. As America needs the loyal support and obedience of her citizens today as never before, we can render no more important service to our country at this time than to continue the work of our schools and colleges and to labor to make the work as fruitful as possible.

5. It is the sense of our meeting that an expression of sincere gratitude is due to Mr. Herbert Hoover and the National Food Administration for the promptness and intelligence with which the magnitude and importance of the food problem in the war have been grasped and for the thoroughness and efficiency with which it has been regulated. Teachers in our schools can do much to assist in this essential work by impressing its importance on the minds of the children and by showing that it is a grave obligation of citizenship in the present crisis to promote in every way the production and con-

servation of food. Teachers pledge themselves to comply faithfully with the regulations of the United States Food Administration, and will assist in every way possible in promoting this very necessary work.

6. We record our opposition to the theory and principle of Prussian absolutism, which, through an educational system, dominated and directed by an official bureaucracy, seeks to mould the minds and bodies of the people to the autocratic purposes of the state. Such a system is founded on a pagan conception of the state, to which the Christian ideal must ever be opposed.

7. We are opposed to the ideals of industrial efficiency as dominating influences in education. The modern efficiency expert in industrial life has too often driven the laborer to the limit of endurance. Moreover the demand for efficiency in production has had an unwholesome influence on modern education. The economic producer regards the child merely as a future economic unit in the industrial system. Education based upon this principle prevents the proper unfolding of the capacity and the individuality of the child. It leads to the eliminating of initiative and enterprise, and stunts the power and capacity for thought.

8. We urge closer cooperation between Catholic parish schools and high schools, high schools and colleges, and colleges, universities and seminaries. Without prejudice to its own interests, there is no institution, of whatever class, that will not find in this spirit of union and cooperation a source of added strength and power.

9. The Association desires to express its sense of gratitude to the Most Reverend Archbishop of San Francisco, and to his devoted priests for their generous hospitality and encouragement, and to the ladies of the city for their courtesy to the Sisters. It furthermore thanks the Catholic press of the country and the papers of this city for their fidelity in reporting the proceedings of the Convention.

(Signed) REV. R. H. TIERNEY, *New York, Chairman.*  
REV. EDWARD PACE, *Washington.*  
REV. M. A. SCHUMACHER, *Notre Dame.*  
REV. BRO. JOHN WALDRON, *Clayton, Mo.*

## RESOLUTIONS ADOPTED BY THE PARISH SCHOOL DEPARTMENT

1. We desire to record our high appreciation of the loyal and generous support given by our Catholic people to the Parish School system. The remarkable growth of our schools in numbers and in efficiency, the result of that support, is deeply gratifying to all interested in the work of religious education. In these days when men's souls are tried in the furnace of war, the glorious response that our Catholic young men have made to the call of patriotism, the sacrifices they are prepared to undergo, and the intelligent cooperation they are giving to the cause of our country, are the gratifying results of the lessons of religion and patriotism they have learned in our schools. We, therefore, bespeak an even greater support of our Parish School system by our Catholic people in the days to come.

2. We rejoice in the increased activity of our teaching communities in the work of teacher training as exemplified in the improved conditions of normal schools, better facilities for extension courses and private study.

3. We are especially gratified by the prominence given to the subject of religion in the normal school curriculum and by the praiseworthy efforts to promote its efficient teaching.

4. Recognizing the danger of promiscuous reading of current educational publications and the need of a real antidote to the pernicious errors so often disseminated by them, we strongly urge the patronage and support of our text-books, treatises and periodicals dealing with education from the Catholic viewpoint.

5. While we regard with pleasure the growth in numbers of vocations to the teaching communities, we also recognize the increasing demands of more recruits in the Lord's vineyard where the harvest is so great, the laborers are so few. We, therefore, urge pastors and parents to continue to foster and to increase the number of these vocations.

6. The inculcation of the missionary spirit in our schools is an important part of Catholic training and an obligation of far reaching application, and we hereby recommend to all teachers in our Parish Schools to foster interest in that great work.

7. We are gratified by the admirable cooperation of our Catholic elementary schools with the National Government in all the movements recently inaugurated in behalf of national service, notably the Red Cross, Food and Fuel Conservation, War Saving Stamps and the Thrift program.

8. To strengthen our national life, to perpetuate our liberties under the Constitution, to guard against insidious attacks upon Republican institutions, we advocate a vigorous and holy spirit of American patriotism in our schools, a deep and intelligent love of our institutions, reverence for our flag and respect for our laws. The lessons of patriotism based on religion should be made part of our daily school work so that our educational system should maintain a strong national character and be a powerful aid to the true development of our national life and national ideals.

9. We deem it advisable to warn parents and teachers against the growing evil of frivolous amusements for children which are a hindrance to the upbuilding of strong and stable character and to serious school work. We recommend that a thorough and nation-wide study be made during the year of the influence of the Moving Picture Theatre upon the minds and morals of our school children and that this question be made a matter of special discussion at our next convention.

RESOLUTIONS ADOPTED BY THE SECONDARY SCHOOLS  
AND COLLEGES

We wish to express our whole-hearted approval of the efforts being made by the Government of the United States to enlist the colleges of the country in the work of winning the war, and we recommend that all of our colleges cooperate—the men's colleges by maintaining the necessary equipment for military science and the women's colleges by forming branches of the Red Cross Auxiliary.

It is strongly recommended that the work of the lay apostolate be given more emphasis—by a stronger organization of sodalities, and by the introduction of lecture sections, parish activity, publicity and like sections.

It is most desirable and important that our standard colleges organize departments of education for the training of prospective school teachers.



We urge special attention at the present time to courses in civics in secondary schools and to courses in American government and politics in the colleges, and we suggest that in the history courses the activity and work of the Catholic Church in the growth of our country be adequately treated.

At the Conference of Women's Colleges the following platform for the better organization of educational resources was adopted:

1. That we give every possible help and encouragement to the upbuilding and multiplication of the Catholic elementary schools.

2. That we endeavor by cooperation and encouragement to further any movement to organize Catholic free high schools in places where such institutions are needed.

3. That we support every effort to make such schools thoroughly standard with reference to the preparation of teachers, the character of the academic work, and the equipment of buildings, libraries and laboratories.

4. That we do all in our power to see that the school is duly and promptly accredited by agencies endorsed by the Catholic Educational Association.

5. That we leave nothing undone in our effort to retain pupils in school until they finish the grades; that we hold ever before the pupils the almost imperative necessity of counting no effort too great to secure a high school education; that we encourage graduates of high schools to enter college, so that in greater and greater numbers we may have Catholic men and women filling the great industrial and commercial openings as well as the professions.

6. That we use our many-sided influence to support and expand the thoroughly standard institutions already existing for the higher education of men and women, and that we view with grave concern any sporadic waste of time, intellect and equipment in the opening of new colleges that cannot meet accepted requirements.

7. That we develop among ourselves a class consciousness in the matter of public service, that we realize that there is no such institution as a "private school" and that every teacher is a public servant.

8. That we try to come to a better understanding one of another, that we work for fair play and honesty in advertising, and that we repudiate the use of advertising copy that is exaggerated, misleading and without truth.

9. That we organize ourselves efficiently to do the things that are needful; that we work, as only women can work, to cooperate, coordinate, conserve and concentrate our abilities, our ambitions and our physical resources.

#### DEAF-MUTE DEPARTMENT

Rev. F. A. Moeller, S.J., Chairman of the Catholic Deaf-mute Conference, a department of the Catholic Educational Association, in his opening address, called attention to the fact that there are, according to the latest United States Census available, about 89,287 deaf in the United States, in other words, about 21,175 in a population of 1,000,000. Consequently, since there are at least 17,500,000 Catholics in the Continental United States, there must be, if conditions and causes of deafness are uniform, at least 20,000 Catholic deaf in the United States.

The object of the Catholic Deaf-mute Conference, said the speaker, is to second the zealous efforts of bishops and priests in providing for the educational needs of the Catholic deaf, and we are happy to state that, since the organization of the Conference, there has been awakened a marked activity for their educational and spiritual welfare. Several new schools and missionary centers have been opened within the past ten years in the East, due to the activities of the members of the Conference.

Father Moeller said at the Convention:

"We are glad to have the opportunity this year to offer our services for the benefit of the deaf on the Pacific Coast. We are delighted with the possibility of the good and energetic people of the Golden Gate City. Coming here under the inspiration and patronage of the dear friend of the deaf, the Most Rev. Archbishop of San Francisco, whose deep interest in his silent flock was known to us before our arrival, we feel indeed very much encouraged, and look for results equal to, if not surpassing, those of any meeting held by the Conference during the past years.

"It has been the object of the Conference to encourage students in Seminaries and members of Religious Orders to take up educational and missionary work for the deaf. That object has been fully realized. Several of the Secular Clergy and many members of Religious Orders have taken up the work enthusiastically with good results. Among the happy results, I take pleasure in announcing the good news that the Rev. John McCummiskey, S.J., initiated in St. Louis in educational and missionary work for the deaf, will take charge of the Catholic deaf on the Pacific Coast."

The Rev. Chairman then introduced the Rev. John McCummiskey, S.J., to the members of the Conference.

The Deaf-Mute Conference of the Catholic Educational Association still continued its interesting work at its third session. The meeting was well attended, and for interesting discussions proved itself the best that was held during the conference. Two papers were read and discussed; the first entitled "Farming for the Deaf" by Rev. H. J. Waldhaus; and the second relating to the organization and work of the Order of The Little Sisters of Our Lady of Seven Dolors in Montreal, an order composed entirely of members who are themselves deaf and dumb, and whose sole occupation is the teaching of others similarly afflicted. The following officers were elected for the ensuing year: President, Rev. F. A. Moellers, S.J., Kansas City, Mo. Vice-president, Rev. J. McCummiskey, S.J., San Francisco. Secretary, Rev. F. D. Ahern, San Francisco.

The meeting was addressed by Archbishop Hanna before its adjournment.

#### *The Catholic Foreign Mission Seminary*

Maryknoll, the Catholic Foreign Mission Seminary of America, has received its first mission field. Word has just arrived in this country from the Sacred Congregation of Propaganda approving an agreement made in Canton, China, last Christmas day, between Bishop de Guebriant, representing the Paris Foreign Missions, and the Very Rev. James A. Walsh, representing the American Seminary.

The new mission field includes a strip of land west and south

of Canton, running from the coast of the South China Sea to the West River. It contains about one million people, settled in villages along the line, and its two principal centers are Yeong Kong and Loting.

A few hundred Catholics are already in some portions of this territory, the fruit of earlier evangelization conducted by French priests of the Canton Vicariate who, for lack of numbers, were obliged to withdraw some years ago. The field therefore is practically a new one.

Four Maryknoll priests will leave this country in September for Hong Kong and Canton, from which points they will reach their new field. Those priests will be directed at first by the Bishop of Canton who has designated one of his experienced missionaries as their guide, but as soon as they are in a position to take it over, a new vicariate, the first to be assigned in pagan lands to the American Catholics, will be formed.

This step is a most important one in the life of the Maryknoll Seminary, and of the Catholic Church in America. It marks a new era, the Mission of American Catholics to the pagan world.

## REVIEWS AND NOTICES

**The Life of John Cardinal McCloskey, First Prince of the Church in America, 1810-1885, by His Eminence John Cardinal Farley.** New York: Longmans, Green & Co., 1918. Pp. xiii+401. Large octavo cloth. \$3.50 net.

This volume has a unique value. It is a biography of a Cardinal by a Cardinal, but it is much more than this, for the author now occupying the same episcopal see was for many years the secretary and intimate friend of Cardinal McCloskey. What he has to say, therefore, has the highest possible authority. Cardinal McCloskey took a conspicuous and most important part in shaping the destiny of the Catholic Church in this great nation, and the historians of the future will bless Cardinal Farley for the sacrifices he has made in rearing this volume.

The readers of THE CATHOLIC EDUCATIONAL REVIEW will naturally want to secure a copy of this work, and I know of no means more likely to give them an appreciation of its value than to quote the words of the brief preface written by the author himself.

"It is now almost twenty years since I published the initial chapter of this *Life of John Cardinal McCloskey*. Shortly after his death, in 1885, I began a biography of America's first Prince of the Church, but it was not until 1899 that a brief account of his life up to his return from Rome, in 1837, appeared in the *Historical Records and Studies*. Since that time the increasing demands of official life have left me very little leisure for the work. When I wrote the article on Cardinal McCloskey for the *Catholic Encyclopedia* I then determined to complete the biography, which I had always had in mind to publish, and so it was with great pleasure that I was enabled during the past two years to resume my studies for this volume.

"From 1872 to 1884 I was Cardinal McCloskey's secretary. During those twelve years it was my custom to write down, with as little delay as possible, all our conversations regarding his own personal history. Much that has entered into this biography has been taken from my diaries of that time. Car-



dinal McCloskey's own letters and diaries, meager as they are in autobiography, have also been used. The ecclesiastical archives of Baltimore, Albany, Rochester, Buffalo, and Newark, and the official archives of the Archdiocese of New York, have all been diligently searched for documents that would illustrate the Cardinal's long life of seventy-five years. This search was a disappointment in one way. Cardinal McCloskey preserved very few of his own personal papers, and this may account for the lack here and there in these pages of that more intimate note which the reader would naturally hope to find.

"Cardinal McCloskey was, above all, and through all, and in all, a man of God. He never sought the applause of the world or the honors of the Church. Life's great ends—peace of soul with God and preparation for the Kingdom above—were his constant thoughts. It was his to occupy the highest place within the gift of the Sovereign Pontiff. It was his to rule the great Archdiocese of New York during those twenty years of reconstruction that followed the Civil War. It was his to conciliate opposing elements, both within and without the Fold, at a time when both Church and State needed all their forces to cope with the tide of immigration which was flowing into the country. New York loomed large in those days on the social and political horizon of the United States, and to him, who, by general consent, was looked upon as the first citizen of the metropolis, came many of the heaviest burdens which then harassed our land. And yet no trouble ever robbed him of his soul's serenity. No difficulty ever marred the sweet tenderness of that face. He drew to himself all those that loved both God and the children of God. Thousands of unseen charities left his hands without the knowledge of anyone, even of those closest to him. There are living today some among the New York clergy who were ordained by Cardinal McCloskey and who hold his name in benediction. He is still remembered by all as a prelate who combined in a very remarkable way the high dignity of his office with the affectionate gentleness of a child.

"In Tennyson's famous tribute to his king there are lines that may well be quoted to describe the character of America's first Cardinal:

. . . "we see him as he moved,  
*How modest, kindly, all-accomplish'd, wise,  
 With what sublime repression of himself,  
 And in what limits, and how tenderly;  
 Not swaying to this faction or to that;  
 Not making his high place the lawless perch  
 Of wing'd ambitions, nor the vantage-ground  
 For pleasure; but through all this tract of years  
 Wearing the white flower of a blameless life.'*

"The white flower of a blameless life' might well serve as an epitaph for John Cardinal McCloskey. He looked upon all life as a gift of God—a divine gift placed within his own hands for the betterment of his fellow-man and for his own eternal happiness. How well he used that gift it is the reader's pleasure to follow year by year in this biography."

The volume throughout is most readable. Facts of the utmost value are presented in a straightforward way and in a simple, lucid style which renders the perusal of the work a great pleasure. Few of the readers of this volume are destined by Almighty God to become cardinals or to fill the highest positions in Church or State, but all may learn lessons of the highest value from the character so vividly portrayed in these pages.

THOMAS EDWARD SHIELDS.

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**The Rural School from Within**, by Marion G. Kirkpatrick, B. S., PH.D., Specialist in Education, Division of College Extension, Kansas State Agricultural College. Philadelphia: J. B. Lippincott and Company, 1917. Pp. 303.

During the last few years there have appeared in this country numerous contributions dealing with the work of the rural school. Many teachers who are not engaged in the rural school and who do not expect to enter that field are in the habit of passing over books of this character as not belonging to their peculiar field of work. This is a very great mistake. Of course, the message contained in books of this character is frequently directed to the rural teacher, but the rural school presents many of the problems of education in a natural environment, and one who expects to spend his life in the urban

school cannot do better than to give careful study first to the work of the rural school. It is true that country life has been transformed in the past few decades. Hand-work has disappeared from the farm; machinery dominates the work in the fields at present quite as much as it dominates the work in the factory. Rural life has, in consequence, lost much of its simplicity and charm. But the children who are fortunate enough to be born and to spend their early years in the environment of the country are much closer to nature than their urban cousins, and those who would understand the inward forces playing upon the child's unfolding life will find it to their advantage to turn to the country.

The rural school is attempting, however effectively or ineffectively, to transform the rural population, not merely by transforming the children of today who will be the farmers of tomorrow, but by reaching the father and mother of today through their children. That something may be accomplished in this way has been repeatedly proven, but it still remains a question whether or not more than a small moiety of what is frequently promised lies within the realm of reasonable hope. The author of the present volume has his theories, of course, but the chief value of the work is derived from his many years of experience in the field. A perusal of the work will be found helpful to the city school teacher no less than to the young boy or girl who contemplates teaching in rural schools.

In the country adult social life, economic life, religious life, and school life are not more intimately related than they should be in the city, but their relations may be seen more easily. And any adequate study of the school in the rural district is likely to suggest helpful consideration to thinkers along several lines of human progress.

THOMAS EDWARD SHIELDS.

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**Principles of Secondary Education**, by Alexander Inglis,  
Assistant Professor of Education Harvard University.  
Boston: Houghton Mifflin & Co., 1918. Pp. xxvi+741.  
Octavo. Cloth. \$2.75 net.

This volume will be welcomed by all students of secondary education, whether the theory involved be acceptable or not.

The scope of the work is well presented in the author's brief preface:

"In this book the author has attempted to make a systematic analysis of the factors and principles involved in a constructive theory of secondary education. The theory herein developed is the outgrowth of the writer's experience in secondary-school teaching and administration, together with his experience as a college instructor in the theory and practice of secondary education. The present volume presents the content and method employed in a course of the Principles of Secondary Education at Harvard University. After use in manuscript form for several years, the book is now published in the hope that it may prove of some value to teachers, administrators, and other students of education.

"Three factors must always determine the form which secondary education should assume—(a) the nature of the pupils to be educated; (b) the character of the social organization and of social ideals; (c) the means and materials available for educational purposes. Accordingly, this volume is divided into three parts. Part I is devoted to a consideration of the raw material with which secondary education deals, *i. e.*, boys and girls approximately twelve to eighteen years of age. Part II is devoted to a consideration of the secondary school as a social institution—its character, place, and function. Part III is devoted to a consideration of the means and materials wherewith the aims of secondary education can be achieved."

This is undoubtedly a large field, and it includes a great number of problems, many of them complex. The treatment of the subject by a single author has the advantage of coherency, and in this case the author has given an organic presentation of the entire subject which may easily be followed by the trained educator. A similar field was covered by two volumes recently brought out under the editorship of Charles Hughes Johnston, under the titles "High School Education" and "The Modern High School." In these two volumes the various topics were treated by specialists. The matter of each separate chapter may therefore claim more authority than the treatment of the same subject in Professor Ingles' work, but there

is evidence in the collaborative plan of a want of organic unity which is no small difficulty in the way of the novice in the field of education.

THOMAS EDWARD SHIELDS.

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**The Head-voice and other Problems**, by D. A. Clippinger.  
New York: Oliver Ditson Company, 1917. Pp. 100. Price \$1.00.

This new and interesting work should be of great assistance to voice trainers, especially those engaged in the training of the boy voice. It is an instructive and readable volume, written by a teacher of singing of long experience. The author in this work makes suggestions and gives hints that are very useful and to the point. The idea of the work is not so much to lay down numberless rules as to give suggestions and ideas that will make the reader think. The few rules that are given are commendable, but it is the suggestions that are of greater benefit. It is an intensely valuable and practical work to the voice teacher. The matter deals with the technical nature of singing, its emotional and interpretative aspects. The great concert singer, David Bispham, commends the work in these words: "One of the most interesting treatises upon vocal music that I have ever read. This new work will be a real help in overcoming the difficulties of singing and will prove a true guide in the teaching of the vocal art."

F. JOS. KELLY.

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**Music and Life**, by Thomas Whitney Surette. Published by Houghton Mifflin Co., 1917. Pp. 250. Price \$1.25, net.

This work, philosophical in its nature, is a study of the relations between ourselves and music. It is not a connected philosophical work, but rather a series of separate essays upon different subjects, beginning with Music for Children and School Music, and closing with Opera and the Symphony. Each essay contains observations that are thoughtful and thought provoking, thus making the reading of them most interesting. Many of the essays have been published in a well-known monthly magazine, and have been commented upon very favorably. The musician as well as the student of music



will find this work very practical, interesting, and useful. It will serve to develop that side of one's musical training that in most cases remains neglected in the musician, namely, the philosophical side.

F. JOS. KELLY.

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**The Parish Hymnal, Second Edition.** Compiled and arranged by Jos. Otten, Organist and Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa. St. Louis, Mo.: B. Herder, 1916. Pp. 252.

How many times do we not hear choirmasters and singing teachers in our schools bewail the lack of devotional music for the liturgical and non-liturgical services in our churches. It is all too true that Catholic churches alone are imposed upon by publishing houses, who foist upon them collections of so-called hymns, the music and words of which should never be heard within the sacred precincts of God's temple. Not only publishing houses, but religious communities have put upon the market hymn collections that, to say the least, are a disgrace to them and most unworthy of our holy services. Here and there in these collections we may find a hymn the music of which has some worth and the words of which are really devotional; but in the majority of cases the music of such collections, not to say the words, are really irreligious and frivolous. The church authority that would put a ban on most of our hymn books would earn the gratitude of a long-suffering Catholic people.

The work mentioned above is one of the few, and I must confess the only one published in this country that I know of, which meets the requirements in words and music that Catholic services demand. To use the words contained in the preface of this work, "it provides in one handy volume everything needed for the singing of choirs of boys, school children, sodalities, and congregations at High Mass throughout the ecclesiastical year, at Low Mass, and at Benediction of the Blessed Sacrament. The liturgical chants included are taken from the official Vatican edition." I might add here that the liturgical chants appear in modern notation, so that, even though one is not acquainted with Gregorian notation, he can

teach the chant just as readily. The Vesper psalms are not given, for the reason that they can be procured in convenient separate editions. The non-liturgical hymns are devotional, religious, and prayerful, free from any wishy-washy sentiment in words or music. The work contains hymns suitable for every feast and season of the ecclesiastical year. All the hymns can be easily mastered by children in our first grades. Children who have studied the matter of the first eighteen chapters in "Music First Year," by Justine Ward and Elizabeth Perkins, that complete and valuable work published by the Catholic Education Press, will be able to master any of the music of this hymnal. I would recommend it especially to those teachers in our schools whose duty it is to prepare the singing of the children for Sunday services. In my humble judgment, it is the best work of its kind yet published. The hymns appear with words and music in a handy little volume, so that each child can have its own copy. The organ accompaniment is printed separately for the use of teachers and organists.

F. JOS. KELLY.

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**How to Write Music**, by Clement A. Harris. Edited by Mallinson Randall, New York. New York: H. W. Gray Company, 1917. Pp. 54. Price, 50 cents.

Musical orthography, as such, is so little touched upon and so generally neglected that a work which is devoted entirely to this phase of musical education ought to be welcomed most heartily. "How to Write Music" is a small volume of much valuable and useful information to both student and teacher. The author here does not treat the subject in a general way, but goes into the smallest details and particulars in offering suggestions that are important and far-reaching. For instance, he takes up and treats such subjects as the choice of paper, music-writing pens, how to rule bar-lines, when to use the stem up or down, the correct manner of making the oval and other notes, etc. At present there is no uniformity in music writing, so much so that even though one does an amount of writing he finds it difficult to read the writing of others. If this work does nothing else than bring about improved conditions along these lines, it will be a welcome and

useful addition to the literature of music. Composers especially will find it valuable in writing their manuscripts for the publisher, for it will make the work of both easier and more pleasant. It is also useful to the serious student of harmony and counterpoint, those who are beginning to write music, as it gives them proper directions as to the neatest and most correct way to write music. Moreover, it explains the proper method to be pursued in making corrections in manuscripts—an art so little understood.

F. JOS. KELLY.

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**Spelling Lessons in Time and Notation**, by Matilda Bilbro. Philadelphia, Pa.: Theo. Presser Company, 1917. Price, 30 cents.

As the spelling book is a preparation and a cultivation for good reading, so we find in this work a well thought out plan to correlate spelling with the reading of music. The purpose of this practical and useful work is to make the student conversant with all forms and phases of notation, time, and rhythm. The author has shown in this work the possession of a very practical turn of mind. An elementary work of this kind supplies the need that many students feel in order to grapple with the difficulties of notation by giving them a fuller knowledge of the added lines and spaces in both clefs. It clears up hazy notions that students may have on the subject after years of study. The work planned is something definite, the pupil being called upon to write out words on the staff, thus making each exercise interesting and novel. It is useful to give beginners a clear notion of added lines and spaces to the staff. It also treats of preliminary chord writing in the different scales. Teachers will find in this work great assistance, especially with beginners in music.

F. JOS. KELLY.

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**Musical Psycho-Pedagogy**, by D. H. Bonus. Decatur, Ill.: The Musical Education Publishing Company, 1917. Price \$1.00.

Schools and conservatories of music make it a point to give instruction in all the departments of the science and art of

music. But there is one instruction, one study that is almost wholly neglected, and that is the study of the pedagogy relating to the music profession. Moreover, we find that treatises on this study are almost entirely lacking in literature. The work in question, therefore, should be most welcome to music students and teachers in general. In the twenty-four lessons of this work the author gives certain fundamental principles, and he follows these with a series of questions in order to show what mastery the student has attained in the matter contained in the lesson. I may mention some of the lesson heads: "Mind in Interpretation," "Elements of Thinking," "Ear Training," "Imagination and Feeling," "Analysis of a Lesson," "Influence of the Teacher." The cause of music education is enriched by this practical presentation of a subject of vital importance.

F. JOS. KELLY.

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**How to Write Music**, by C. A. Harris. New York: H. W. Gray Co.; London: Novello and Co., 1917. Pp. 54.

The title of this book should not lead one to believe that it is a text-book teaching how to compose music. It treats the very necessary and neglected part of the musical education of most of us, namely, how to write down music, to present musical thoughts in correct, legible, musical notation. To quote the author's own words: "It is reasonable to expect that a musician shall be at least an accurate and legible writer, as well a reader of the language of his art. Yet many musicians, thoroughly competent performers, cannot write a measure of music without bringing a smile to the lips of the initiated. Many performers will play or sing a note at sight without hesitation, which, asked to write, they will first falter over, then bungle. The remedy is simple; the writing of music must be taught concurrently with the reading of it."

Not only students of harmony, counterpoint and composition should be able to write music decently, but all students of the art should be instructed in the rudiments of musical orthography. As the writing of music is generally mere copying, there is all the more reason that it should be done correctly and legibly. This little work will be of great practical value to the teacher of music. The very smallest detail is treated, and the whole subject of writing music is presented clearly and concisely. Starting out with the

choice of paper, the different subjects of scores, bars, clefs, signatures, time-indications, placing of notes, rests, dots, stems, hooks, and leger lines are treated with the importance that each deserves. Instruction in the writing of vocal music, music score, is also treated. Legibility and facility are the two aims that the work has in view.

F. J. KELLY.

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**A Nursery Garland.** Woven by Katherine Cheatham. Pictured by Graham Robertson. New York: G. Schirmer Co., 1917. Price, \$3.00 net.

This is a delightful collection of folk tunes and compositions of modern musicians entwined with the verses of popular poets. It is a unique departure in the literature of music. The authoress introduces the great masters of the art of music singing and dancing in a "wonderful garden of immortality with all the children of the world." The music is of high order, yet suited to the capacity of children. Graham Robertson, the famous illustrator of children's books, here presents twelve pictures in colors, artistic and interesting, and brings out most clearly the idea contained in the words and music. The collection will be found to be of very great practical value to teachers of little children, for the songs can be used with or without words with children who are learning to play and sing.

The authoress expresses the spirit that pervades the whole work in these few words: "Fragrant blossoms from many gardens form our nursery garland, which has woven itself gradually into a universal wreath crowning all humanity. Its petals are falling lovingly on all the little children in the world. It knows no time, space nor nationality; no differences of speech, for there is really only one language, and if it helps to teach the world to speak that language, it will have performed its mission."

F. J. KELLY.

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**The World's Debate, An Historical Defence of the Allies,** by William Barry. London: Hodder & Stoughton, 1917. Pp. xx+332.

This book is a notable departure from the books on the war, which have been appearing so rapidly during the past year. It is



the work of a historian and a scholar, who traces for us from their routes in the past the conflicting ideals of two different civilizations. The author, Father Barry, is known to English readers for more than a quarter of a century, through his magazine articles and from his literary work, no less than for his historical studies. Of the present work, he says in his preface: "This volume I offer you is a record and a witness. It tells in sharp outlines, yet I believe accurately, what were the contrasted ideals and the facts of history out of which our most searching, but not less hopeful, situation has come to be. And those who, like myself, have passed a long life in making acquaintance with such facts and ideals, are bound in my opinion to share their information among the many not so fortunate in their studies, and consequently bewildered by a sudden call to spend property, life—yea, all they possess—in defense of a Cause only faintly discernible to them. I condense and I explain the series of events on two lines—the one starting from Catholic England, the other from old heathen Prussia, both crossing at length like swords in battle, to decide which shall be the victorious path of the future."

Father Barry's name is sufficient to guarantee for the beauty of style and the clearness of argument which is so manifest in this volume. He is English, and Catholic, and views the subject naturally from the standpoint of his own life and belief, but there is this to be said on his side, that his conclusions were probably all worked out before the present dreadful war has aroused the turbid sea of prejudice in which it is difficult to discern anything clearly. Dr. Barry's "Heralds of Revolt" deal with European literature from Goethe to Nietzsche. The Second Empire and the Commune of 1871 is dealt with in two of Dr. Barry's works, "Ernest Renan" and "The Dayspring." International Russia is dealt with in "The New Antigone," Rome and Italy in "Arden Mas-siter," and the last period of the temporal power is treated in "The Papacy and Modern Times." Anyone who has read these works will be prepared to listen to what Father Barry has to say on the causes leading up to the present world war.

THOMAS EDWARD SHIELDS.

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**The Voice of Belgium, Being the War Utterance of Cardinal Mercier, With a Preface by Cardinal Bourne. London: Burns & Oates, Ltd., 1917. Pp. viii+329. Paper.**

**The British Navy at War**, by W. MacNeile Dixon. Boston: Houghton Mifflin Co., 1917. Pp. x+93. Paper.

The following topics are discussed in this volume: The War at Sea and Its New Problems—German Tactics; The First Phase—The Heligoland Action—Germany's Fleet in Being; The Ocean Battles—Coronel—The Falkland Isles; North Sea Battles—The Dogger Bank—Jutland; The Submarine Menace—The Work of British Submarines; Blockade and Bombardment; Single Ship Actions—Sailors and Seamanship; Bridging the Seas; Navies and Armies—What the British Navy Has Done for the World.